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THE

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CONTAINING

THE PROCEEDINGS OF THE

American Board of Commissioners for Foreign Missions.

WITH A VIEW OF

OTHER BENEVOLENT OPERATIONS.

FOR THE YEAR 1857.

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THE

MISSIONARY HERALD.

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American Board of Commissioners for Foreign Missions.

ANNUAL SURVEY OF THE MISSIONS OF THE BOARD.

"THE Lord hath spoken good concerning Israel." He hath purposed to give the kingdom to his Son, and his "counsel shall stand" and he "will do all his pleasure." With men, "one generation passeth away and another generation cometh;" but God abideth. Swiftly, one by one, our few years of life are running out,—God inhabiteth eternity. In purposes and works designed to affect the present and the future interests of multitudes of human beings, we toil for a few brief months and see, it may be, little fruit of labor,—He sees the end from the beginning;—the end not only of all in which we bear a part, but the end of all the movements of his Providence, and all the workings of his Spirit;—the ultimate results of all convulsions and commotions, and of all the silent, slowly progressing changes among his moral creatures, in views and feelings, and consequently, in social, political, moral and religious habits and institutions. "The kingdom of heaven is like unto leaven;" it "cometh not with observation." But truth is appointed to work, and will work. Light will spread. Christ "shall see of the travail of his soul and shall be satisfied."

Such considerations should lead us to "patient continuance in well doing;" should encourage us to labor on "in hope," though we see not yet "every valley exalted and every mountain and hill made low." But men are prone to pervert the truth, and there is a strong predisposition, even in the Christian, to pervert such considerations. If God will work, may not we be quiet? If he is thus, slowly but surely, carrying forward his designs, ruling and overruling, making even the wrath of man to praise him, and preparing to give to Christ "the heathen for his inheritance, and the uttermost parts of the earth for his possession," "to what purpose is the waste" of our trifling contributions and our puny efforts? But "it hath pleased God by the foolishness of preaching to save them that believe." His silent and mighty workings for the salvation of the world are in no small measure through the truth, as now made known by those to whom he

has revealed it. He gives no new revelations—raises up no new inspired prophets and teachers; but, having given Christ to die, he has left it to the followers of Christ to make known in "all the world" his teachings and his love, his atoning sufferings and the salvation which is through him alone. And *the church* is to "arise" and "shine." "The Gentiles shall come to" *her* "light, and kings to the brightness of" *her* "rising." Yes, and though "a thousand years are as one day" with God, and he may yet take far more time than we would desire to accomplish his purposes, if the church would arise as she should to the performance of her work; if the Gentiles could see more of her "light" and kings find in her more moral "brightness;" if she would more earnestly enter upon the enterprise committed to her hands, and indeed "go into all the world and preach the gospel to every creature," who can doubt that she would speedily see more glorious results of effort?

Though the last year has been marked rather by the silent, quiet progress of the cause of truth, than by great changes and great obvious results in the missionary work, it is still, from year to year, more and more apparent that "the Lord hath done great things for us" in connection with this work. More and more widely are the fields opening around the missions; more and more obvious is it that God has gone forth before his people, that the workings of his providence and grace in mission fields are in advance of the benevolent enterprise of the church, and that the repeated calls of our missionary brethren for reinforcements, and for an increase of the means placed at their disposal, are most reasonable. The churches are not straitened in God, in connection with this cause, but in themselves. May it not be hoped that they will soon take a higher position, and then, still, "go on unto perfection."

AFRICA.

GABOON.

BARAKA.—William Walker, *Missionary*; Henry A. Ford, M. D., *Physician*; Mrs. Catharine H. Walker.—One native helper.

OLANDEBENK (Ikai station).—Jacob Best, Epaminondas J. Pierce, *Missionaries*.—One native helper.

NENGENENGE. — Albert Bushnell, *Missionary*; Mrs. Lucinda J. Bushnell.

AMONG THE PANGWES.—Ira M. Preston, *Missionary*; Mrs. Jane S. Preston.

OUT-STATION.—*Nomba*.—One native helper.

In this country.—Hubert P. Herrick, *Missionary*; Mrs. Olivia S. Ford, Mrs. Gertrude Best, Mrs. Julia Herrick.

This mission has been deeply afflicted by the death of Mr. Adams, and weakened by the illness of other members and their consequent absence, but at no station has the work been interrupted. The gospel has been preached in towns and villages, and in some two or three languages. Attempts to go further into the interior have been prevented by war, and by a jealousy which it will require time to overcome. The most inland station, at present, is about one hundred miles distant from the ocean. The Gospel of Matthew, and a few of the Psalms, have been printed in the Dikele language. The schools suffer for want of books, which cannot be rapidly increased with only the present force in the mission.

ZULUS.

MAPUMULO.—Andrew Abraham, *Missionary*; Mrs. Sarah L. Abraham.

UMVOTI.—Aldin Grout, *Missionary*: Mrs. Charlotte Grout.

ESIDUMBINI.—Josiah Tyler, *Missionary*; Mrs. Susan W. Tyler.

UMSUNDUZI.—Lewis Grout, *Missionary*; Mrs. Lydia Grout.

ITAFAMASI.—Vacant.

TABLE MOUNTAIN.—Jacob L. Döhne, *Missionary*: Mrs. Döhne.

INANDA.—Daniel Lindley, *Missionary*; Mrs. Lucy A. Lindley.

UMLAZI.—David Rood, *Missionary*; Mrs. Alvira V. Rood.—Two native helpers.

IFUMI.—William Ireland, *Missionary;* Mrs. Jane W. Ireland.

AMAHLONGWA.—Vacant.

IFAFA.—Seth B. Stone, *Missionary;* Mrs. Catharine M. Stone.

UMTWALUMI.—Hyman A. Wilder, William Mellen, *Missionaries;* Mrs. Abby T. Wilder, Mrs. Laurana W. Mellen.

OUT-STATIONS.—*Ezibokonduweri, Ilovo, Isihombini, Unde'u, Unuk'ukudwa.*

Station not known.—Stephen C. Pixley, *Missionary;* Mrs. Louisa Pixley.

Returning to the mission.—Silas McKinney, *Missionary:* Mrs. Fanny N. McKinney.

This mission, in Southern Africa, has twelve stations, extending one hundred and fifty miles along the coast, and lying within the space of five-and-twenty miles from the sea. Sir George Grey, the new Governor of Cape Colony, has visited the mission, and evinced an intelligent interest in its welfare. The current of public sentiment in the English Colony at Natal runs also more in favor of the mission. Arrangements have been made for securing to the different stations, and also to natives who will locate around the stations, a legal title to lands. But the progress in civilization among the Zulus is not rapid. Most of the people evince no desire for the gospel, or for education, or for the arts and comforts of Christian life, and few, except those embracing the gospel, can be induced to learn even to read. At nearly all the stations, however, there is some abatement of heathen prejudice, some increase in the congregations, and some more attention to the preached word; though but few additions have been made, the past year, to either of the twelve churches. The time of harvest is not yet. The high school at Umlazi contains twenty-five pupils, a considerable number of whom are pious young men, of promise as regards the ministry and other subordinate labors.

EUROPE.

GREECE.

ATHENS.—Jonas King, D. D., *Missionary;* Mrs. Anna A. King.

Dr. King has enjoyed unusual opportunity for preaching, and also for preparing native preachers whom Providence may hereafter employ as evangelists. His claims upon the Greek government have been adjusted, and he speaks of a favorable change in the general deportment towards him.

JEWS.

For reasons considered satisfactory by the missions, and by the Prudential Committee, the three younger members of the Jewish mission have turned their labors to the Armenians; while Dr. Schauffler, the senior member, has consecrated the remainder of his days to publishing the gospel among another class in the community, many of whom are becoming interested in the spiritual Christianity which they now see exemplified by Protestant Armenians.

WESTERN ASIA.

ARMENIANS.

CONSTANTINOPLE.—William G. Schauffler, D. D., *Missionary;* Mrs. Mary G. Schauffler.

BEBEK (Constantinople).—Cyrus Hamlin, D. D., Edwin E. Bliss, William Clark, *Missionaries;* Mrs. Harriet M. Hamlin, Mrs. Isabella H. Bliss, Mrs. Elizabeth W. Clark.—One licensed preacher, teaching in the seminary.

HASS-KEUY (Constantinople).—William Goodell, D. D., Tillman C. Trowbridge, *Missionaries;* Mrs. Abigail P. Goodell, Miss Maria A. West, Miss Sarah E. West.—One licensed preacher, and one teacher.

KOOM-KAPOO (Constantinople).—H. G. O. Dwight, D. D., Ira F. Pettibone, *Missionaries;* Mrs. Mary L. Dwight.

In addition to the native helpers named above, there are at Constantinople three translators, three colporters, two book agents, and two secular agents.

BAGHCHEJUK.—Justin W. Parsons, *Missionary;* Mrs. Catharine Parsons.—Two helpers.

SMYRNA.—Daniel Ladd, Edward M. Dodd, *Missionaries;* Mrs. Lydia B. Dodd.—Two helpers.

TOCAT.—Henry J. Van Lennep, Alexander R. Plumer, *Missionaries;* Mrs. Emily J. Van Lennep, Mrs. Elizabeth M. Plumer, Miss Mary Eliza Tenney.—One licensed preacher, and two helpers.

SIVAS.—Benjamin Parsons, *Missionary;* Fayette Jewett, M. D., *Physician;* Mrs. Sarah W. Parsons, Mrs. Mary Ann Jewett.—One licensed preacher.

CESAREA.—Wilson A. Farnsworth, Jasper N. Ball, *Missionaries;* Mrs. Caroline E. Farnsworth, Mrs. Caroline W. Ball.—Eight helpers.

TREBIZOND.—Orson P. Allen, *Missionary;* Mrs. Caroline R. Allen.—Two helpers.

ERZROOM.—Josiah Peabody, *Missionary;* Mrs. Mary L. Peabody.

ARABKIR.—Sanford Richardson, George A. Pollard, *Missionaries;* Mrs. Rhoda Ann Richardson, Mrs. Mary Helen Pollard.—Two licensed preachers, and five helpers.

KHARPOOT.—George W. Dunmore, *Missionary.*—One licensed preacher, and four helpers.

AINTAB.—Andrew T. Pratt, M. D., *Missionary;* Mrs. Sarah F. Pratt.—Kara Kricor, pastor, and five helpers.

MARASH.—Albert G. Beebee, George A. Perkins, *Missionaries;* Mrs. Sarah J. Beebee, Mrs. Sarah E. Perkins.—One native helper.

ANTIOCH.—Homer B. Morgan, *Missionary;* Mrs. Susan H. Morgan.—One native helper.

ALEPPO.—One licensed preacher.

OUT-STATIONS.—*Pera* (Constantinople), Simon, pastor. *Scutari* (Constantinople), Hohannes der Sahagyan, ordained preacher. *Broosa*, Stepan, pastor, and four helpers. *Rodosto*, Muggerdich, pastor, and two helpers. *Kessab*, Polat Avadis, pastor, and one helper. *Adana*, Adadoor, ordained preacher. *Nicomedia*, four helpers. *Adabazar*, two helpers. *Demirdesh*, one helper. *Adrianople*, one licensed preacher, and one helper. *Thyatira*, one helper. *Killis*, one licensed preacher. *Bitias*, one helper. *Oorfa*, one helper. *Birejik*, one helper. *Ekerolock*, one helper. *Adiaman*, one helper. *Yozgat*, one helper. *Everek*, one helper. *Masgher*, one helper. *Divrik*, one helper. *Marden*, one helper. *Shapit*, one helper. *Chemishgezek*, one helper. *Khanoos*, one helper. *Marsovan*, one helper.

In this country.—Elias Riggs, D. D., Benjamin Schneider, Philander O. Powers, *Missionaries;* Mrs. Martha J. Riggs, Mrs. Charlotte H. Ladd, Mrs. Sarah L. Powers, Mrs. Susan Dunmore.

Returning to the mission.—George B. Nutting, *Missionary:* Mrs. Susan A. Nutting.

The Armenian mission, instituted less than five-and-twenty years ago, has now become one of the wonders in the missionary world. Following the clear leadings of Providence, its laborers from this country, male and female, have been increased to sixty; its native pastors, preachers and other helpers to ninety-one; and its annual expense to $75,000. Its facilities for training native preachers and pastors have been multiplied and extended, and sixty are now connected with its five theological schools and classes, though not all of these are pious. The excellent female boarding-school at the metropolis contains twenty-five inmates, and has been blessed with a revival of religion. Forty-four free schools, scattered through the mission, have more than a thousand pupils. To the churches, twenty-four in number, 149 were admitted by profession during the year, and they have an aggregate membership of 626; about one-fifth of the number which has been enrolled as Protestants. A pastor has been ordained at Kessab, in the region of Antioch; and another at Aintab, that most remarkable of all missionary stations, with a full-grown church and congregation, which is pledged for his entire support. A third, from the same company of theological students, was ordained as an evangelist, near the birth-place of the Apostle Paul. The press at Constantinople during the year sent forth more than forty thousand copies, chiefly books, in five languages, and nearly seven millions of pages. A score of colporters have been employed in the book and tract distribution. Unless the Lord withdraw his hand, the number of foreign and native laborers must continue to increase, involving a gradual but constant growth of expenditures, for some years to come. It is the cost of success; the result of a signal answer to prayer. Nor can it be prevented, except by a direct and violent interference with the progress of this great work.

A more perfect territorial division has been effected between the Armenian and Syrian missions, and Kessab, Antioch and Aleppo now belong to the former; thus preparing the way for creating a distinct and separate Armenian mission, which has been done, south of the Taurus range of mountains. Mr. Everett, of the Constantinople station, following his lamented wife, and Mrs. Schneider, of Aintab, have rested from their labors.

SYRIA.

BEIRÛT.—Eli Smith, D. D., J. Edwards Ford, *Missionaries;* George C. Hurter, *Printer;* Mrs. Hetty S. Smith, Mrs. Mary E. Ford, Mrs. Elizabeth Hurter, Miss Sarah Cheney.—One helper.

ABEIH.—Simeon H. Calhoun, Daniel Bliss, *Missionaries;* Mrs. Emily P. Calhoun, Mrs. Abby Maria Bliss.—Two helpers.

SIDON.—William M. Thomson, C. V. A. Van Dyck, M. D., *Missionaries;* Mrs. Thomson, Mrs. Van Dyck.—One helper.

HASBEIYA.—One ordained native preacher.

DEIR EL KOMR.—William Bird, *Missionary;* Mrs. Sarah F. Bird.

B'HAMDUN.—William A. Benton, *Missionary;* Mrs. Loanza S. Benton.

KEFR SHIMA.—William W. Eddy, *Missionary;* Mrs. Hannah M. Eddy.

TRIPOLI.—Jerre L. Lyons, Henry Harris Jessup, *Missionaries;* Mrs. Catharine N. Lyons.

HOMS.—David M. Wilson, Edward Aiken, *Missionaries;* Mrs. Emeline Wilson.

OUT-STATIONS.—*Suk el Ghurb; Aramon; Rasbeiya*, with one native preacher; *Ibil*, with a helper; and *Alma*.

In this country.—Henry A. De Forest, M. D., *Physician*; Mrs. Catharine De Forest, Mrs. Matilda S. Whiting.

The Lord has been pleased to call to himself Mr. Whiting, one of the oldest, and Mrs. Aiken, one of the youngest members of this mission. The life of Dr. Smith, too, has been in great jeopardy, perhaps is so still, and with it the translation of the Scriptures into the Arabic language. The field of the mission, now more compact than formerly, has been divided into nine station-districts, each of which with but one exception, is occupied by at least one missionary, and that one has a well educated native clergyman. Never was the mission in such good working condition. The preacher finds more and more access to the people. Churches exist at Beirût, Abeih, Sidon, and Hasbeiya, containing eighty members, of whom seventeen were added the past year. No church has yet a native pastor, but the theological school at Abeih contains twenty-four pupils, and will soon, it is hoped, furnish pastors for them. The female boarding-school is to be resumed as soon as the female appointed to instruct it has acquired the Arabic language. The common schools are twenty-four in number, with 816 pupils. Ten of the masters are church members, and the cost of the schools, of all kinds, is over fifteen hundred dollars.

The New Testament, the Pentateuch, the minor Prophets from Hosea to Nahum, and the greater part of Isaiah, have been translated by Dr. Smith into the Arabic. But little progress has been made in printing the new version. The issues from the press were more than a million and a half of pages.

ASSYRIA.

MOSUL.—Dwight W. Marsh, *Missionary*; Henri B. Haskell, M. D., *Physician*; Mrs. Julia Marsh, Mrs. Lucy C. Lobdell.—Two native preachers, and two helpers.

DIARBEKIR.—Augustus Walker, George C. Knapp, *Missionaries*; David H. Nutting, M. D., *Physician*; Mrs. Eliza M. Walker, Mrs. Alzina M. Knapp, Mrs. Mary E. Nutting.—One native preacher, and one helper.

OUT-STATIONS, connected with Diarbekir.—*Hinee*, with a native preacher, and *Cutterbul*.

In this country.—W. Frederic Williams, *Missionary*.

The mission proposes to form a new station at Mardin, the ecclesiastical metropolis of the Jacobite Syrians, situated at the head of Mesopotamia, on one of the spurs of Jebel Tour, and likely to become a convenient refuge from the intense heat of the summer. The Jacobite church, numbering about sixty thousand souls, would seem to be on the verge of dissolution. Now, therefore, is the time for a vigorous evangelical effort in that region. At Mosul, persecution is suspended and the Protestants breathe more freely. At Diarbekir, there is great opportunity for sowing the good seed of the word. Seven have been added to the church at this station, which now numbers eighteen. Others are expected soon to join, and materials exist for a new church at an out-station in the region of Diarbekir. In the church at Mosul there are twelve members. The schools contain 243 pupils. A portion of the Scriptures has been translated into the language of the Koords and printed, and thus the way of the Lord is being prepared into Koordistan.

NESTORIANS.

OROOMIAH.—Austin H. Wright, M. D., George W. Coan, *Missionaries*; Edward Breath, *Printer*; Mrs. Catharine M. Wright, Mrs. Sarah P. Coan, Mrs. Sarah A. Breath; Miss Fidelia Fisk, Miss Mary S. Rice, *Teachers*.

SEIR.—Justin Perkins, D. D., David T. Stoddard, Joseph G. Cochran, *Missionaries*; Mrs. Charlotte B. Perkins, Mrs. Sophia D. Stoddard, Mrs. Deborah W. Cochran, Mrs. Ann Eliza Crane.

GAWAR.—Samuel A. Rhea, *Missionary*; Mrs. Martha A. Rhea.

OUT-STATIONS.—*Geog Tapa*, *Ardeshai*, *Supergan*, *Dizza Takha*, *Ada*,—a native preacher at each.

(In addition to the five native preachers at the out-stations, thirty preachers and seven other natives are employed as helpers, not including sixty-one teachers of village schools.)

The relations of the Persian Government to the Nestorian mission are still unsatisfactory. French Jesuit influence is probably at the bottom of the whole. Our brethren, in their trials, have enjoyed the sympathy and aid of both the

English and Russian Embassies; and Mr. Murray, the British Envoy, made them a friendly visit in April last. No department of labor, except the village schools, has materially suffered. The male and female seminaries have both gone forward as usual, and have again been visited with the special influences of the Spirit. The former has fifty scholars, the latter forty-eight; and at Gawar, in the mountains, is a boarding-school with twelve pupils. Fifty-eight free schools on the plain and two in Gawar, embrace 809 male and 311 female pupils, so that there are in all, 1,230 youths of both sexes in the schools. The press has issued 622,400 pages.

The mission is aided by thirty-five native preachers, and the gospel has been zealously proclaimed from village to village, and in thirty-six places of stated resort, and not without evidence of the divine blessing. Though for special reasons, converts have not been gathered into organized churches, there is progress made in separating them from the world. At a sacramental occasion in May last, about one hundred united with the missionaries in commemorating the Lord's death, more than thirty for the first time, and many deeply interested persons were also present as spectators.

Mr. and Mrs. Rhea are still alone at Gawar. Is there no enterprising physician to become their missionary associate? The return of peace to the Turks, with a restoration of their power in the Koordish mountains, has brought the Koords once more to their senses, and Mr. Rhea confidently believes that the door will soon be thrown open for preaching Christ among them. More laborers are also needed on the plain.

SOUTHERN ASIA.

BOMBAY.

BOMBAY.—Allen Hazen, *Missionary;* Mrs. Martha A. Hazen.

Returning to India.—Samuel B. Fairbank, *Missionary;* Mrs. Mary B. Fairbank.

In this country.—Mrs. Hannah D. Hume.

A more convenient place of worship has been erected at Bombay, by means of a legacy given years ago for that purpose. The English portion of the printing establishment has been sold to the value of about $6,000. The remaining vernacular portion is one of the most complete in Western India, and has full occupation. The printing, during the last year, amounted to more than five millions of pages. The church has twenty-two members. Mr. Bowen, having adopted sentiments adverse to the baptism of infants, has resigned his connection with the Board. The mission needs more laborers. The climate is good, and Bombay is not difficult of cultivation, otherwise than as great and busy cities usually are. Let men who love to preach, and are adapted to metropolitan preaching, make proof of their ministry there, and they will doubtless find success among the same class of men as the great Apostle gathered into the church at Corinth.

AHMEDNUGGUR.

AHMEDNUGGUR.—Henry Ballantine, *Missionary;* Mrs. Eliza D. Ballantine, Miss Cynthia Farrar.—Five native helpers.

SEROOR.—Lemuel Bissell, *Missionary;* Mrs. Mary E. Bissell.—Five native helpers, one a licensed preacher.

KHOKAR.—William P. Barker, *Missionary;* Mrs. Lucretia W. Barker.—One native helper.

OUT-STATIONS.—*Wudaley, Bokhar, Chanday, Dedgaum, Bhingar, Shingvay, Shindee, Shergaum, Bherdapur, Kinnay, Newase, Kolgaum,*—twelve in number, each with a native helper.

Native Pastor of 1st Ahmednuggur Church,—Haripunt.

Native Pastor of 2d Ahmednuggur Church,—Ramkrishnapunt.

On their way to India.—Samuel C. Dean and Charles Harding, *Missionaries;* Mrs. Augusta E. Dean, Mrs. Julia M. Harding.

In the Ahmednuggur mission, a village station has been commenced at Khokar, in the midst of a promising native church and community, forty miles northward of Ahmednuggur. The mission has advanced beyond the period when converts, church members, and helpers all tend towards the large stations, where so many of them are gathered into compounds and boarding-

schools. Boarding-schools are sustained only so far as there are persons whom it is needful to educate at so much cost. This has been substantially true since the year 1851, no material changes having been made in the school system here, in consequence of the visit of the Deputation. There is a theological class, a training-school for promising boys, and another for girls, and at eight or nine out-stations are village schools taught by Christian masters. The outlay for education is not far from one thousand dollars. Six churches received forty-three new members during the year, and the whole number of members is one hundred and eighty-two. Two of these churches have native pastors. The opportunities for preaching the gospel in the interesting regions, of which Ahmednuggur, Seroor and Khokar are the centres, are very encouraging.

Rev. Messrs. Dean and Harding, with their wives, have been sent out to reinforce the mission. Mr. Fairbank also, of the Bombay mission, who sailed with these new laborers returning to India, is to join this mission.

SATARA.

SATARA.—Sendol B. Munger, *Missionary.*—Two helpers.

MALCOLM PETH.—Mrs. Mary L. Graves.

Returning to India.—William Wood, *Missionary;* Mrs. Eliza Wood.

Mr. Munger has been called to deep affliction, by the death of his excellent wife. Mr. Wood embarked in August with his wife on his return to India. Mrs. Graves, though feeling the infirmities of age, continues her school. A church of six members has been organized. Mr. Munger has devoted himself very much to preaching the gospel at the station and on tours in the villages around. The field is regarded as a promising one.

KOLAPOOR.

KOLAPOOR.—Royal G. Wilder, *Missionary;* Mrs. Eliza J. Wilder.

Mr. Wilder continues the only missionary in connection with this, which is an offshoot from the Ahmednuggur mission. His health is much impaired, and that of Mrs. Wilder is not good. He has sustained a Sabbath service in town so far as health has permitted. He reports also a preaching tour of much interest in the Southern Concan. The number of books and tracts put in circulation has somewhat diminished, but the receipts from sales have increased.

MADURA.

MADURA.—John Rendall, *Missionary;* Mrs. Jane B. Rendall.—Nine helpers.

MALUR.—Clarendon F. Muzzy, *Missionary;* Mrs Mary Ann Muzzy.—Nine helpers.

DINDIGUL.—Edward Webb, *Missionary;* Mrs. Nancy A. Webb.—Fourteen helpers.

BATTALAGUNDA.—John E. Chandler, *Missionary;* Mrs. Charlotte M. Chandler.—Nine helpers.

USULUMPUTTY.—Thomas S. Burnell, *Missionary;* Mrs. Martha Burnell.

PERIACULUM.—Joseph T. Noyes, *Missionary.*—Fourteen helpers.

TIRUMUNGALUM.—James Herrick, *Missionary;* Mrs. Elizabeth H. Herrick.—Ten helpers.

PASUMALIE.—William Tracy, *Missionary;* Mrs. Emily F. Tracy.—One helper.

MANDAHASALIE.—Horace S. Taylor, *Missionary;* Mrs. Martha E. Taylor.—Eighteen helpers.

TIRUPUVANUM.—Charles Little, *Missionary;* Mrs. Susan R. Little.—Six helpers.

SIVAGUNGA.—In charge of Mr. Little.—Four helpers.

On their way to the mission.—William B. Capron, Charles T. White, *Missionaries;* Mrs. Sarah B. H. Capron, Mrs. Ann Maria White.

In this country.—George W. McMillan, *Missionary;* Charles S. Shelton, *Physician;* Mrs. Rebecca N. McMillan, Mrs. Elizabeth A. Noyes, Mrs. Henrietta M. Shelton.

Native Pastor at Mallankinaru.—S. Winfred.

Native Pastor at West Carasaculum.—H. Zilva.

The accessions to the churches of this mission during the year were one hundred and forty-four, and the number of church members is now 677. There are two native pastors, and the one first ordained has a church of nineteen members, with a good congregation. The men, women and children embodied in the village congregations, exceeded five thousand. The adults are nearly three thousand. Thus there are more than four unconverted persons in the congregations for every church member; and it may be in India, as it is in

our own land, that many are drawn into congregations by relations of business to church members, by consanguinity, by friendship, and frequently it is hoped, by a secret influence from the Holy Spirit. The seminary at Pasumalie has forty-four pupils, an undiminished number; and the improved plan of the institution involves an increase of pupils, and a greater variety of classes and studies. A competent female teacher is about being sent out to take charge of the female boarding-school. The number of free schools is seventy-two, and of pupils, 839. There is a strong body of native helpers;—eighty-eight school teachers, forty-one readers, fifty-three catechists, (who are virtually preachers,) two pastors;—in all, one hundred and eighty-four. Twenty-three hundred patients were treated during the year; though they have to lament the loss of their physician, the health of Dr. Shelton having obliged him to retire from the field.

Mr. and Mrs. Ford have taken a release from their connection with the Board, the health of Mrs. Ford not permitting their return to India. Rev. Messrs. Capron and White, with their wives, sailed from Boston on the 24th of November, to reinforce this mission. Mr. Burnell, formerly printer in Ceylon, has joined the Madura mission, and has recently been ordained.

MADRAS.

CHINTADREPETTAH.—Isaac N. Hurd, *Missionary.* —Two native helpers.

ROYAPURAM.—Phineas R. Hunt, *Printer.*—One native helper.

In this country.—Miron Winslow, *Missionary.*

On the way to the mission.—Mrs. Abigail N. Hunt.

Mr. Winslow is now in this country on a visit for his health. Mrs. Hunt sailed from Boston to rejoin her husband, November 24th. The English department in the printing establishment has been sold, but not until the government press had drawn off the laborers by the offer of higher wages. The vernacular presses have full employment. The schools are carried on without any sensible abatement in numbers, or efficiency. Three converts from heathenism and two from the Roman Catholics have been received to the church.

ARCOT.

VELLORE.—Henry M. Scudder, M. D., *Missionary*: Mrs. Fanny L. Scudder, Miss Louisa Scudder.—One native helper, and three schoolmasters.

CHITTOOR.—William W. Scudder, Ezekiel C. Scudder, *Missionaries;* Mrs. Sarah R. Scudder.—Two native helpers, and two schoolmasters.

ARNEE.—Joseph Scudder, Jared W. Scudder, *Missionaries;* Mrs. Sarah Ann Scudder, Mrs. Julia C. Scudder.—Two native helpers, and one schoolmaster.

The Gospel Propagation Society have withdrawn their operations from Vellore and Chittoor, and the mission of the Board is now the only missionary body in the North Arcot District. Forty of the seventy-five communicants in the mission were lately transferred by the Society just named. Seven were received on profession within the year. Two have been added to the number of missionaries, making five in all. Having all been born in India, and early admitted to an acquaintance with the spoken language, they have great facility in preaching, which they are not backward to use. Six schools for nominally Christian children contain one hundred and five pupils; and there is a class of ten boys training with a view to future employment as helpers. More than a million and a half of pages were printed the last year for use in the mission.

The report of the mission embraces several interesting narratives of individual conversions.

CEYLON.

TILLIPALLY.—Marshall D. Sanders, *Missionary*; Mrs. Georgiana Sanders.—Five catechists, 1 English and 8 Tamil teachers.

BATTICOTTA.—William W. Howland, *Missionary*; Samuel F. Green, *Physician*; Mrs. Susan R. Howland.—M. Cornelius, *native pastor*; Nathaniel Niles, *licensed preacher*; 5 catechists, 1 translator for the 'Morning Star,' 1 general assistant, 1 secular agent, 1 English and 17 Tamil teachers.

PANDITERIPO.—John C. Smith, *Missionary*; Mrs. Mary Smith.—Three catechists, 1 writer, 1 English and 4 Tamil teachers.

ODOOVILLE.—Levi Spaulding, *Missionary*; Mrs. Mary C. Spaulding, Miss Eliza Agnew—Moses Welch, *licensed preacher*; 1 moonshee, 1 writer, 1

secular agent, 3 teachers in Female Boarding school, and 7 teachers in Tamil schools.

MANEPY.—Benjamin C. Meigs, *Missionary.*—One catechist, 1 school superintendent, 1 English and 6 Tamil teachers.

CHAVAGACHERRY.—Eurotas P. Hastings, *Missionary;* Mrs. Anna Hastings.—T. P. Hunt, *native pastor*; 5 catechists, 1 colporter, 1 English and 7 Tamil teachers.

OODOOPITTY.—Nathan L. Lord, *Missionary;* Mrs. Laura W. Lord.—Seth Payson, *licensed preacher;* 2 catechists, 1 moonshee, 1 English and 1 Tamil teacher.

OUT-STATIONS.—*Karadire*, *Poongerdire*, and *Kaits Islands*, connected with Batticotta; *Varany* and *Kutchy*, connected with Chavagacherry; *Atchuraly*, connected with Oodoopitty.

This mission, with seven missionaries, has two native pastors, three licensed preachers, twenty-one catechists, (who are virtually preachers,) ten other helpers, and about sixty Christian schoolmasters. The number of church members is 384, of whom twenty-four were received by profession the past year. The recent changes of the school system of the mission were preceded, in the order of events, by changes of a similar nature in the mission of the Church Missionary Society among the same people. The number of free schools is now fifty-five, with 2,017 pupils, of whom 503 are females. The outlay for schools in the higher department of education has been somewhat less, the past year, than in the previous one; but it has been greater in the department of free schools, and has the prospect of being somewhat larger still, the next year. The changes made in the Batticotta and Oodooville seminaries, of which much has been said, were made by the mission as the result of conviction that they were expedient. The printing establishment has been sold, under certain conditions, to native workmen who have long been employed to do, and oversee, the work; and the arrangement has answered expectations, thus far. This is an important step towards a self-sustaining Christian community. The Prudential Committee regard the changes made in this mission with much hope, and are earnestly looking for two good missionaries to send to it with the least possible delay. Mrs. Poor, bereaved of her husband, has returned to England.

EASTERN ASIA.

CANTON.

CANTON.—Daniel Vrooman, William A. Macy, *Missionaries;* S. Wells Williams, LL. D., *Printer;* Mrs. Sarah W. Williams.

On their return to China—Dyer Ball, M. D., Samuel W. Bonney, *Missionaries;* Mrs. Isabella Ball, Mrs. Catharine V. S. Bonney.

Dr. and Mrs. Ball sailed June 11, and Mr. and Mrs. Bonney August 4. Mrs. Bonney now joins the mission, the others were on their return from the United States. There has been daily preaching in the chapel at Mr. Vrooman's residence, and Sabbath services have been maintained, with pretty good attendance, but no conversions are reported. Contempt and hatred of foreigners are less manifested, there is more free access to the people, and Mr. Vrooman has made repeated tours to the distance of thirty and forty miles, and once went nearly two hundred miles west from Canton, finding no difficulty in the way of spreading the gospel except the want of laborers. About 20,000 tracts and 18,700 copies of the four Gospels, in the revised version, have been put in circulation.

AMOY.

AMOY.—Elihu Doty, John Van Nest Talmage, John S. Joralmon, *Missionaries;* Mrs. Eleanor A. Doty, Mrs. Abby F. Talmage, Mrs. Martha C. Joralmon.

OUT-STATION.—*Chiòh-bé.*

This mission has still been greatly favored. During the year 1855, eighty-three persons were received to church fellowship at Amoy, Chiòh-bé and Peh-chui-ia. During the same time the missionaries of the London Society received forty-five. At Chiòh-bé and Peh-chui-ia the Christians have suffered severe persecution, but only one church member has drawn back through fear. The missionaries have been greatly oppressed by the amount of labor which has come upon them in connection with the gracious workings of the Holy Spirit, and most earnestly call for help, that the open and promising field around them may be more fully cultivated. A theological class has been formed by Mr.

Talmage, to prepare native Christians, as rapidly as possible, to preach the gospel.

FUH-CHAU.

FUH-CHAU.—Lyman B. Peet, Caleb C. Baldwin, Justus Doolittle, Charles Hartwell, *Missionaries;* Mrs. Harriet F. Baldwin, Mrs. Lucy E. Hartwell.

In this country.—Mrs. Abigail M. Cummings.

Three times within the year has this mission been called to mourning. Mrs. Doolittle and Mrs. Peet, at Fuh-chau, and Mr. Cummings while in this country, have entered into rest. The labors of the mission have been much as heretofore, chapel preaching being the prominent feature in their system of effort. There are two schools with about twenty pupils in each, and tract distribution has been prosecuted as in former years. The teacher in Mr. Doolittle's school has been received to the church—the first fruit at Fuh-chau—and three other persons have expressed a desire for baptism.

SHANGHAI.

SHANGHAI.—Elijah C. Bridgman, D. D., William Aitchison, Henry Blodget, *Missionaries;* Mrs. Eliza J. Bridgman, Mrs. Sarah F. R. Blodget.

Messrs. Aitchison and Blodget were able to commence preaching in Chinese at the end of their first year at Shanghai. Mr. Blodget devotes himself to preaching in the city, and Mr. Aitchison prefers to itinerate. He is accompanied by Mr. Burden, of the Church Missionary Society, a Chinese boat being their permanent home. They design to spend from a week to a month in a single place, returning again, in regular order, to places before visited. Mr. Bridgman is still engaged in translating the Scriptures. Mrs Bridgman's boarding-school has twenty-five pupils. The brethren urge large plans for carrying forward the missionary work in Northern China.

NORTH PACIFIC OCEAN.

SANDWICH ISLANDS.

HAWAII.

KAILUA.—Rev. Asa Thurston,† and Mrs. Lucy G. Thurston.

KEALAKEAKUA.—Rev. John D. Paris,† and Mrs. Mary C. Paris.

KAU.—Rev. William C. Shipman,† and Mrs. Jane S. Shipman.

HILO.—Rev. Titus Coan,‡ Rev. David B. Lyman,* Charles H. Wetmore, M. D.:‡ Mrs. Fidelia C. Coan, Mrs. Sarah J. Lyman, and Mrs. Lucy S. Wetmore.

WAIMEA.—Rev. Lorenzo Lyons,† and Mrs. Lucretia G. Lyons.

KOHALA.—Rev. Elias Bond,‡ and Mrs. Ellen M. Bond.

MAUI.

LAHAINA.—Rev. Dwight Baldwin, M. D.,‡ and Mrs. Charlotte F. Baldwin (now on a visit to the United States).

LAHAINALUNA.—Rev. William P. Alexander,‡ and Rev. John F. Pogue†‡ Mrs. Mary Ann Alexander, and Mrs. Maria K. Pogue.

WAILUKU.—Rev. Daniel F. Conde,† and Mr. Edward Bailey:‡ Mrs. Caroline H. Bailey, and Miss Maria C. Ogden.‡

HANA.—Rev. William O. Baldwin,† and Mrs. Mary P. Baldwin.

MOLOKAI.

KALUAAHA.—Rev. Claudius B. Andrews,† and Mrs. Anna Andrews; Mrs. Rebecca H. Hitchcock,† and Miss Lydia Brown.‡

OAHU.

HONOLULU.—Rev. Ephraim W. Clark,‡ (now, with Mrs. Clark, in this country,) and Rev. Lowell Smith;‡ Mrs. Mary K. Clark, and Mrs. Abba W. Smith.—Messrs. Henry Dimond,‡ Edwin O. Hall,‡ Samuel N. Castle,‡ Amos S. Cooke,‡ and William H. Rice,‡ (engaged in secular pursuits,) and Mrs. Ann Maria Dimond, Mrs. Sarah L. Hall, Mrs. Mary T. Castle, Mrs. Juliette M. Cooke, Mrs. Mary S. Rice, Mrs. Maria P. Chamberlain,† and Mrs. Mary W. Rogers.†

PUNAHOU (Oahu College).—Mr. Edward G. Beckwith* (President). Mr. George E. Beckwith* (Professor). Mr. William A. Spooner:* Mrs. ——— Beckwith, Mrs. Eliza Ann Spooner, and Mrs. Maria L. Kinney.†

EWA.—Rev. Artemas Bishop,‡ and Mrs. Delia S. Bishop.

KANEOHE.—Rev. Benjamin W. Parker,† and Mrs. Mary E. Parker.

WAILUA.—Rev. John S. Emerson,‡ Rev. Peter J. Gulick:‡ Mrs. Ursula S. Emerson, and Mrs. Fanny H. Gulick.

KAUAI.

WAIMEA.—Rev. George B. Rowell;† Mrs. Malvina J. Rowell, and Mrs. Mercy P. Whitney.†

KOLOA.—Rev. Daniel Dole,* James W. Smith, M. D.;‡ Mrs. Charlotte C. Dole, and Mrs. Mellicent K. Smith.

WAIOLI.—Rev. Edward Johnson,† Mr. Abner Wilcox;* Mrs. Lois S. Johnson, and Mrs. Lucy E. Wilcox.

N. B.—Those only are now numbered as missionaries of the Board, who derive their support wholly or in part from its funds. Nor are those named in the foregoing list, who, though now residents on the Islands, became disconnected from the Board prior to the year 1848.

The plan of operation arranged for the Sandwich Islands in the year 1848, is working well. Ten clerical members of the mission derive their whole support from the Islands; ten in part from the

* Supported entirely by the Board.
† Supported in part by the Board.
‡ Supported entirely by the natives.

Islands and in part from the Board; and two, connected wholly with education, are supported entirely by the Board. Four laymen, connected also with education, receive support from the Board; and eight laymen, formerly connected with the mission, are residing at the Islands as useful citizens. It is desirable, were it possible, that a greater proportion of the Island-resources should be devoted to the support of native pastors, preachers and teachers; but the great social advancement, by creating so many offices of honor and profit in secular life, operates as a hinderance to securing for the pastoral office the more promising educated youths from the Lahainaluna college. A correction of this evil will probably come in time.

The Hawaiian Government expended $43,000, last year, for education; besides giving $4,000 towards rebuilding a school house at Hilo, which had been burnt, belonging to one of the few schools still sustained by the Board. It has also pledged $10,000 towards a $50,000 endowment of the 'Oahu College,' designed mainly, in its first operation, for the children of missionaries, provided the whole sum shall be secured by July 6, 1858. The number of children in the government schools exceeds 10,000, more than half of whom can read, and more than a third can write. The reported admissions to the churches are 848, but there are blanks in the table, and the admissions could not have fallen short of a thousand. The whole number of church members is 22,766. The amount contributed by the native churches for pastoral support, was $6,817; for foreign missions, $1,837; for the erection of churches, $8,362; and for other objects, $1,033;—making a total of $18,049.

MICRONESIA.

Ron-kiti (Ascension Island).—Albert A. Sturges, Edward T. Doane, *Missionaries*: Mrs. Susan Mary Sturges, Mrs. Sarah W. W. Doane —Two Hawaiian helpers.

Shalong Point (Ascension Island).—Luther H. Gulick, M. D., *Missionary*; Mrs. Louisa L. Gulick

Strong's Island.—Benjamin G. Snow. George Pierson, M. D., *Missionaries*; Mrs. Lydia V. Snow, Mrs. Nancy A. Pierson.—One Hawaiian helper.

On their way to the mission.—Rev. Hiram Bingham, Jr., *Missionary*; Mrs. Minerva C. Bingham.

The Micronesia mission is still struggling with the embarrassments always attending the outset of such enterprises among barbarians. One great difficulty arises from the extreme insulation of its several parts. The Missionary Packet, the 'Morning Star,' which has been built with funds contributed by the children and youth, at a cost of some twelve thousand dollars, promises to add a most important facility to the working machinery of this misssion. It sailed from Boston on the 2d of December, taking Mr. and Mrs. Bingham to reinforce the mission. Dr. and Mrs. Pierson arrived at Strong's Island in October, 1855.

The missionaries are cheerful and hopeful in the midst of privations and trials, and have thought and written much upon plans for extending missionary operations among the many groups of islands east and west of them. The Ladrone Islands and the Kingsmill Group have been visited, and ought to be at once occupied.

NORTH AMERICAN INDIANS.

CHOCTAWS.

Stockbridge.—Cyrus Byington, *Missionary*: Jason D. Chamberlain, *Steward of the Boarding School*; Mrs. Sophia N. Byington, Mrs. Elsey G. Chamberlain, Miss Mercy Whitcomb; Miss Charity A. Gaston, *Teacher*.

Wheelock.—John Edwards, *Missionary*; Samuel T. Libby, *Steward of the Boarding School*; Mrs. Rosanna H. Edwards, Mrs. Hannah E. Libby, Miss Helen E. Woodward, Miss Priscilla G. Child.—Joseph Dukes, *Native Preacher*.

Pine Ridge.—Cyrus Kingsbury, D. D., *Missionary*; Edwin Lathrop, *Steward of the Boarding School*; Mrs. Electa M. Kingsbury, Mrs. Cornelia C. F. Lathrop, Miss Hannah Bennett; Miss Harriet Goulding, *Teacher*.

Good Land.—Oliver P. Stark, *Missionary*; Harvey R. Schermerhorn, *Assistant*; Mrs. Harriet Stark.

Bennington.—Charles C. Copeland, *Missionary*; Mrs. Cornelia L. Copeland.—Allen Wright, *Native Evangelist*.

Lenox.—S. L. Hobbs, M. D., *Missionary*; Mrs. Mary C. Hobbs; Miss Harriet A. Dada, *Teacher*.

Yokni Okchaga.—Ebenezer Hotchkin, *Missionary*; Mrs. Philena T. Hotchkin.

OUT-STATIONS.—*Mount Zion*, Pliny Fisk, *Native Preacher*. *Bok Chito*, Jonathan E. Dwight, *Native Preacher*.

Absent.—Abraham G. Lansing, *Licentiate*; Miss Catharine Fay, Miss Maria P. Arms.

Miss Laura M. Aiken, a valued helper, has been removed by death. Ill health has removed others, and diminished the strength of some who remain. Ninety-seven new members have been received into the eleven churches on profession, making the whole number 1,158. A new church of 68 members has been formed at a new station, of colonists from the Good Land church. A native preacher, liberally educated in the Eastern States, has been ordained as an evangelist. There are three English boarding-schools with eighty-nine boarding pupils, and six English day-schools. Vernacular schools, taught two days in the week, are sustained with interest at most of the stations, and the Choctaws are advancing in intelligence and general improvement.

CHEROKEES.

DWIGHT.—Worcester Willey, *Missionary*; Mrs. Annie S. Willey; Miss Jerusha E. Swain, *Teacher*.—One native assistant.

LEE'S CREEK.—Timothy E. Ranney, *Missionary*; Mrs. Charlotte T. Ranney; Miss E. Y. Hancock, *Teacher*.—One native assistant.

FAIRFIELD.—Charles C. Torrey, *Missionary*; Mrs. Adelaide Torrey; Miss Ish, *Teacher*.—One native assistant.

PARK HILL.—Samuel A. Worcester, *Missionary*; Mr. Edwin Archer, *Printer*; Mrs. Erminia N. Worcester.—One native assistant.

OUT-STATION.—*Honey Creek*.—John Huss, *Native Preacher*.

On the way to the mission.—Miss Harriet A. Sheldon.

Mr. and Mrs. Orr, who were temporarily supplying a vacancy, have retired from the field, and Miss Hall, still too feeble to resume her labors, has been released. Rev. C. C. Torrey and wife have joined the mission, taking the station at Fairfield, and Miss Sheldon, from Utica, New York, is on her way to take charge of a school.

The five churches among the Cherokees now contain 209 members, of whom thirteen were received during the year. Though the churches are poor, the monthly concert collections at Park Hill were nearly ninety dollars. The number of pupils in the schools is 110, though the average attendance is considerably less. The printing for the year exceeded 740,000 pages. The evidences of progress in Christian knowledge and civilization among the Cherokees is such as to show that labor has not been in vain among this people. The present excitement on the subject of slavery is felt among the Cherokees, and militates in some measure against the prosperity of the mission, by awakening prejudices against the missionaries, and against the Board itself.

DAKOTAS.

YELLOW MEDICINE.—Thomas S. Williamson, M. D., *Missionary*; Mrs. Margaret P. Williamson; Miss Jane S. Williamson, *Teacher*.

NEW HOPE.—Stephen R. Riggs, *Missionary*; Mrs. Mary Ann C. Riggs.

Religious services are regularly maintained at both the stations of this mission. Three converts have been received into the church, now containing forty-three Indians and ten whites. In the school at Yellow Medicine there are forty-five pupils, but the attendance is irregular. Some of the Dakotas are anxious to rise to a higher state of civilization, and a new band has been formed to promote this object, which has awakened considerable opposition.

OJIBWAS.

BAD RIVER.—Leonard H. Wheeler, *Missionary*; Mrs. Harriet W. Wheeler; Miss Abby Spooner, *Teacher*.—Henry Betchford, *Native Catechist*.

The Ojibwa mission is about commencing a boarding-school for as many children as can be accommodated. Its prospects have somewhat improved. As the immediate consequence of a visit by Mr. Treat, during the last summer, sundry arrangements are in progress which promise well for the future.

SENECAS.

UPPER CATTARAUGUS.—Asher Wright, *Missionary*; Mrs. Laura M. Wright; Miss Jane T. Shearer, Miss Martha L. Stevens, *Teachers*.—One native assistant.

LOWER CATTARAUGUS.—Anson Gleason, *Missionary*; Mrs. Bethia W. Gleason; Miss Mary Kent, Miss Caroline A. Fox, *Teachers*.—Two native assistants.

UPPER ALLEGHANY.—Joshua Potter, *Missionary*; Mrs. Jane Potter, Mrs. Laura E. Lathrop; Miss Jerusha Edwards, Miss Elizabeth J. Hough, *Teachers.*—One other teacher, and one native assistant.

LOWER ALLEGHANY.—Benjamin F. Hall, *Steward of the Boarding School*: James Pierce, *Native Preacher*; Mrs. Mary E. Hall —One teacher.

OUT STATION.—*Old Town.*—Mrs. Sophia M. Wellman.

Absent.—Miss Eunice Wise.

The people in the Seneca Reservations have been less affected by sectarian efforts, than in previous years. The churches at Alleghany and Cattaraugus contain 196 members, of whom nine were added during the time under review. The charitable contributions at Cattaraugus have increased nearly fourfold. Eleven schools number 347 pupils; though there must be the usual abatement in Indian schools on the score of average attendance. A late enactment of the New York State legislature, placing the Indian schools in the same relation to the public school fund with the white schools, is supposed to form an era in the education of the Indians in that State.

The decision of the Court of Appeals against the constitutionality of the prohibitory law of the State, has rendered whiskey every where accessible to the Indians, and has occasioned the fearful relapse of many into former habits of drunkenness. In every other respect, the progress among the people is encouraging.

TUSCARORAS.

TUSCARORA.—Gilbert Rockwood, *Missionary*; Mrs. Avis H. Rockwood.

MOUNT HOPE.—Miss Abigail Peck, *Teacher*; Miss Nancy Wood, *Assistant.*

The boarding-school at Mount Hope has been partly broken up during a portion of the year by sickness among the pupils. The total number who have attended is sixty-six, of whom seventeen were boarding and thirty-nine were day scholars. Ten Indian children and about the same number of white children are taught in the mission school.

Six of the church members have died; and four cases of excommunication have occurred. Six have been admitted on examination, making the present number of communicants eighty-four. As elsewhere among the aborigines, the most ensnaring and destructive vice is intemperance; but the eye of the friendly visitor will perceive much gratifying evidence of advancement in civilization.

ABENAQUIS.

ST. FRANCIS.—Peter Paul Osunkhirhine, *Native Preacher.*

No particular report of labors and results has been received from this station. Obstacles to the success of the gospel continue with unabated force. The condition of the tribe is becoming, indeed, more unfavorable; and a removal to a new location is seriously thought of.

SUMMARY.

Missions.

Missions,	28
Stations,	124
Out-stations,	55

Laborers Employed.

Ordained Missionaries (6 being Physicians),	157	
Licentiates,	2	
Physicians not ordained,	6	
Other Male Assistants,	15	
Female Assistants,	201	
Total laborers sent from this country,		381
Native Pastors,	13	
Native Preachers,	63	
Native Helpers,	270	
Whole number of Native Helpers,		346
Total laborers connected with the missions,		727

The Press.

Printing Establishments,	9
Pages printed last year,	26,021,260
Pages printed from the beginning,	965,000,000

The Churches.

Churches, (including all at the Sandwich Islands,)	119
Church Members, (do. do.)	26,903
Added during the year, (do. do.)	1,626

Educational Department.

Seminaries,	7
Other Boarding Schools,	23
Free Schools, (412 supported by Hawaiian Government,)	691
Pupils in the Seminaries, (80 do.)	343
" " Boarding Schools, (87 do.)	686
" " Free Schools, (10,155 do.)	18,317
" in all the Seminaries and Schools,	19,346

INTELLIGENCE FROM THE MISSIONS.

Smyrna.

LETTER FROM MR. LADD, OCTOBER 21, 1856.

Visit to Thyatira.

MR. LADD left Smyrna for Thyatira on the 25th of September, and arrived there the next day. As his purpose was to remain several months, he did not go till the hot weather had passed; wishing to avoid too much exposure both on the way and at Thyatira. Besides, during the summer, some of the Protestants are usually engaged in business, away from home, either in their fields or in neighboring villages; so that the season is less favorable for them to come together for spiritual improvement. The account which he gives of the state of things in that place will be read with interest.

On my arrival, as I entered the city, being recognized by different Mussulmans, I was saluted with their *Hosh geldin*, words of welcome to their friends. This was certainly very pleasant to me, alone as I was in this far off place; especially as it showed me that their friendly feelings towards the Protestants still continued. Again, as I was walking the other day in the market, a respectable Mussulman invited me to sit with him in his shop, for the purpose of having conversation with me and forming my acquaintance. He was disposed to converse on religious subjects, and when I left him he invited me to call again.

The brethren here have kept up their meetings regularly on the Sabbath during the summer, and I find some progress has been made, though they have been entirely alone since I left them last May. There is an increasing boldness on the part of some in professing the truth; and one young man, an Armenian, has joined the Protestant community since I was here. He is a very respectable man, engaged in regular business for himself, and is a valuable accession to the community where Protestant influence is so much needed.

It is especially true here, that the advancement and effects of the truth are not to be estimated by the number of church members, or of the Protestant community. Facts are continually coming to light which show that many Greeks and Armenians are quite convinced that their own priests are entirely corrupt, and make their office a means merely of worldly gain; that they pervert the teachings of the Bible, and that the truth is with the Protestants. Yet these persons are not sufficiently instructed in the pure gospel, and influenced by it, to be ready to endure that opprobrium of public opinion which they must meet if they profess their sentiments openly. There is just such a public opinion here, restraining them and keeping them silent, as exists in our southern slave States, to hinder the free speech and action of those there who are heartily opposed to slavery. No freedom of conscience or of speech, on religious subjects, exists in the Greek and Armenian communities. The precise thing requisite to be done here, in order that the truth may at once make rapid advances, is to have all who are intellectually convinced of the truth openly avow their convictions, and act according to them. But how to find access to them and persuade them to do this—here is the difficulty. The missionary feels his own weakness, and his entire dependence upon God to give success; and is ready fully to appreciate, as of great importance, any small advancement which he may perceive in this work.

An account of the case referred to below was published in the Herald for October last.

The case of Yani Sava, of Magnesia, concerning which I wrote you in my last,

remains unsettled, and he is still in exile. The latest news I have respecting it, is that the Dutch ambassador has taken up the matter with earnestness, inasmuch as Mr. Sava had a partnership in business with one of the Van Lenneps, of Smyrna, of course a Dutch subject; which is a sufficient reason to the Turks for his interference.

Baghchejuk.

LETTER FROM MR. PARSONS, OCTOBER 27, 1856.

The New Chapel.

The chapel at Baghchejuk is nearly completed. It is sixty by forty feet, high enough to allow of galleries when the attendance shall demand them; and it will then seat from eight hundred to one thousand persons. A congregation of three hundred is expected to begin with. "It has often been estimated that from one hundred to one hundred and fifty persons have gone away from our present room, which holds one hundred and fifty, not being able to find places. The people have contributed liberally, many have made great sacrifices, and some have borrowed money, in order to be able to do something toward building it." Under one corner of this chapel was placed a basket of stones, nearly half a bushel, which were thrown through the windows of Amoojok, the colporter, and the first Protestant of the place. An account of this colporter is given in the Dayspring for 1854, page 38. As the people were throwing the stones, on one occasion, he turned towards them and said, "Throw stones; throw them. They are the foundation of our church; the more you throw, the broader it will be."

Congregation—Prospects.

The accounts from this place continue to be of the most cheering character. Mr. Parsons writes:

The regular congregation is increasing as the winter approaches. Among those who have recently come in from their summer occupations in the mountains, is the old man of nearly eighty years, whose conversion I mentioned in my last. Last Saturday evening he took his seat in the congregation, with his three sons and their families, for the first time. Seven months ago, he compelled his wife, a Protestant, when dying, to receive the communion and other administrations of the priests, at the same time blaspheming the Redeemer in whom she trusted.

We have daily occasion to rejoice in the expectation that this town will, before many years, become a Protestant community. The work goes forward with great power. The spirit of prayer, the brotherly love, the self-sacrificing spirit for the sake of extending the Redeemer's triumphs and praises, on the part of those who have been enlightened, are such as are exhibited in times of revival at home. Here we have seen no coldness, no abatement. It is the same, summer and winter. The congregations are smaller during the summer, for many are absent; but those who go out to other villages, or to the mountains and distant fields, go every where preaching the word. They every where pray, and preach, and sing praises to Him who loved them and gave himself to die for them, and they come home only to join with those who during their absence have learned to sing the new song of praise to the one glorious Redeemer. The good leaven is working wonderfully. Others have the same anticipations respecting the prevalence of the truth here, who do not on that account rejoice. Recently the most upright and sincere priest of the town, who came here some years ago partly that he might not be disturbed by Protestantism, has left the place, saying that his hopes have been sadly disappointed—that this place is to be the very hotbed of heresy. He has gone to Jerusalem, resolved to spend there the remnant of his days. The town authorities also are beginning to sell land which for a long time they have refused to part with. The people say it is because they are afraid the place will become entirely Protestant, and go out of their hands; so that now or never can they realize the profits of the sales.

Christian Efforts – Other Places.

Such statements as follow in regard to the faithful efforts of the Protestants of Baghchejuk, to disseminate the truth and bring men to Christ, while they give every reason to hope for continued prosperity there, may well lead many professing Christians in more favored lands to serious reflection upon their own manner of life.

Besides the church members and members of the congregation who are active in disseminating the truth, there are two persons who devote all their time to the work—the preacher and colporter. The teacher of adult females at their houses, finds a wide and interesting field. He devotes the day to this work, and labors for his own support evenings and mornings.

The church upon its first organization, resolved to labor for the conversion of the neighboring villages; to go in small companies every fifteen days to the three nearest. They have been repeatedly rejected and driven away, and sometimes beaten with stones and clubs. But more recently, as I have before mentioned, they have been received more kindly. During the past two weeks, two young men from Bebek have been laboring as colporters in these three villages, and with wonderful success. In Ovajuk, with a population of three hundred or four hundred houses, all Armenian, there has been a wonderful change. Mr. Trowbridge has recently visited the place, in company with Baron Hohannes, the native preacher of this place, and I hope he will give you an account of his visit. Only a year ago, Baron Hohannes was beaten out of the village. He says he then said in his heart, O! Ovajuk, I shall one day preach freely in your streets. And this he has now done. Three hours further on to the east, is Oslambeg, with three hundred or more, all Armenian houses. What I have said of Ovajuk, may be said of this place. Of both these towns I am confident you will hear again. So deeply interested have the two young brethren from the seminary become in these two places, that they request permission to stay beyond their vacation. Five hours further in the same direction, is Koodbeleng, which was visited by two members of this church in August. There is now a small congregation there, and a young man has just been found to labor with them. On the other side of the mountain, about Nice and the lake of Nice, among the scores of Armenian villages, the deacon of this church, in company with the deacon of the church at Adabazar, has been laboring during the past two months, with much encouragement.

I have said that the brethren from this place preach the gospel wherever they go. One is a laborer in the Sultan's factory at the head of the gulf of Nicomedia; who was turned off because he preached, but has since been taken back on account of his superior skill and faithfulness. He has now, almost every evening, a meeting for the study of the Scriptures, attended by from ten to fifteen young men. Another is a butcher, in a neighboring Turkish village. He procured a Turkish Bible, and persuaded some to read it. But some one told the people it would undermine their own religion, and they agreed to tear it up; and did so, distributing the leaves to be used for cigarettos. The truth upon these torn leaves was perused, and the impression became overpowering in favor of the book. They requested our Armenian brother to get them another copy, which he did, and by subscription they paid for it, and are now reading it.

Cesarea.

LETTER FROM MR. FARNSWORTH, SEPTEMBER 25, 1856.

In 1855, one of the mission families at Cesarea remained in the city during the hot months, while the other went to Everek. "This year," Mr. Farnsworth writes, "we have occupied a house in a vineyard about two miles from the city. The situation is de-

lightful, just at the border of the plain where the land begins to rise towards the mountain. The house is a huge old structure, more like a feudal castle than like a New England house. This has proved a good retreat, for health, comfort, and convenience."

Reasons for Sorrow.

We have had some special cause of mourning within the last few months. There has been more discord among the brethren than ever before; some have fallen into great sin; three of the male members of the church have been suspended; and our helper from Aintab, who was formerly a most efficient and acceptable laborer, has fallen into disgrace, and has left. He was guilty of several improprieties, such as were a just cause of offence to those in our community and those out of it. Some persons, also, who are not members of the church, have conducted in such a manner as to retard the good work. The people of the East cannot understand that every Protestant is not a fit representative of the Protestant religion. Hence the very unhappy influence those may exert who are members of our community, but have not been renewed in the temper and spirit of their minds. All who are called New Testament Christians are expected to obey the gospel; but how poorly do the best, those who give most evidence of a renewed heart, do this; and much more those who are only intellectually convinced of the truth.

Reasons for Joy.

But though we have seen so many causes for sorrow, we have also had reason to rejoice. All the suspended members of the church have acknowledged their sins, with many tears, and we have reason to hope that they may yet be restored to fellowship. There is much more harmony than there has been. Besides, however much evil influence may have resulted from the folly and wickedness of our friends, whether in the church or out of it, the work has gone forward. For the last three months there has scarcely been a week in which some adult person has not joined us. Men, women and children have come in. The grey-bearded old man, the young man just entering upon active life, the mother with her children, all have come, and that from week to week, in the most silent, unobtrusive manner The people seem to be learning the fact that each one must choose for himself alone. Formerly they appeared to think that the masses were to be led to the Savior, or at least to the gospel, by others; just as they have always been led by their priests and bishops. The remark has often been made, 'If such a priest, or such an influential man would come out, half the city would be Protestant.' Thinking for themselves, and choosing for themselves, is quite new; but the people begin to see that it is their privilege and their duty, and we rejoice to see them acting accordingly. Coming thus, they are able to act with some independence, and to exhibit some strength of character in time of trial.

The growth that we have enjoyed the past summer, is all the more encouraging from the fact that it was unexpected. Last year we felt that we enjoyed a good degree of prosperity, and yet there were four months of the warm season during which not a single individual joined us. We did not think this strange or discouraging. At that season, the minds of people are enervated, and they cannot easily be aroused to earnest thought; multitudes are away in the vineyards or the neighboring villages; the Sabbath is a day for pleasure seeking, and those who are in the city through the week take that day for visiting those who are out. Hence we do not expect to see many strangers during these months. Our audience is expected to diminish very much, and last year it did so. But this year there has been no falling off. Though many of our own people have been away, enough have come in to fill their places. Perhaps there have never been two

months in which the average congregation was greater than for the last two.

With these facts before us, it is with great pleasure that we look forward to the next six months. The working season has just begun. The long evenings have come, and while our good friends in America are discussing politics, and devising means to arrest the fearful progress of slavery, our friends here are discussing the truths of the New Testament, and doing what they can to arrest the work of Satan in this land; a work which he is doing by means of a different kind of slavery – slavery to priests, and to a formal, lifeless Christianity. We trust that the cause of truth and of God will triumph in both cases.

Aintab.

LETTER FROM DR. PRATT, OCTOBER 8, 1856.

Death of Mrs. Schneider.

SUDDENLY and unexpectedly a heavy blow has fallen upon the Armenian mission and the station at Aintab, and especially upon the brother from that station who is now in the United States. He was not permitted the consolation of being present during the last brief sickness, to hear the last words, and perform the last offices of kindness to one so dear. Mrs. Schneider died on the 29th of September. Dr. Pratt writes:

There was no long illness and gradual failing to prepare us for this. She had not *seemed* to be unusually feeble, though we knew that she (as all of us) was overtasking her powers. But disease came upon her suddenly, and in less than five days its work was done. The great impression upon the brain—at first intense headache, and then stupor passing into coma, prevented any conversation with her during her last illness. But we did not need this for our comfort. Her love for Christ and for souls, her burning zeal and unwearied perseverance, are known to all. I cannot give you a history of Mrs. Schneider's missionary life, but I hope some one else will do it. Very few missionary ladies, I believe, have been able to accomplish as much as only the five or six years of her life in Aintab have accomplished. She had an earnest desire for the salvation of every one she met, and was faithful in efforts for their eternal interests to a degree rarely witnessed. She did not fail to follow effort with supplication, for she was a woman of much prayer; and many a woman whom she met but once, at least for that once heard the living gospel of Christ. Old and young shared her affections, and heard her counsels and instructions with pleasure. Oh that the mantle of her zeal and faithfulness might fall on us—that we might have her spirit of prayer, and her earnest faith. We shall miss all this greatly at our station. She had gathered a school of about thirty girls, many of whom wept sorely at the funeral of their beloved teacher. I have no doubt that many souls at the last will rise up and call her blessed. She has done a great work in this place, and great will be her reward. Who will now do the work from which she is taken? Who will care for all these? The two ladies had as much as both could do, and now it has all come upon one. Oh, that we had more strength and more helpers! We ask the churches to be helpers together with us in their prayers; especially that we may live more holy and unblamably before God, and serve the Master better and better from day to day.

Abeih.

LETTER FROM MR. BLISS, OCTOBER 15, 1856.

MR. BLISS writes briefly, but makes pleasant mention of some 'bright spots' and some cheering indications connected with the work at Abeih.

Sanctified through the Truth.

There are some bright spots to the Christian, even in this dark land. When

we come around the table of our Lord, and partake of the emblems of Christ's dying love with our dear Arab brethren, our hearts are filled with joys unfelt before. When we look upon these brethren, and contrast them with the mass of the people, we are ready to exclaim, "What hath God wrought;" for every man, woman and child in this land is a living, speaking, acting argument for the total depravity of the human heart, and these native brethren show forth the regenerating power of the Holy Spirit.

The congregation here numbers from forty to sixty. At our communion season in July there were over ninety present, twenty-seven of whom were communicants. We have often seen individuals in tears, when the preacher has spoken of the awful realities of life and of death. There are reasons for believing that the Holy Spirit is moving upon the hearts of here and there one, and calling them to a knowledge of the truth.

At each of the last three communions, there were added to the church such as, we hope, shall be saved; and there are now twelve or fifteen others asking for admission. Four of these are seminary boys, one from Abeih, and the others from the surrounding villages. Two are from Aramon, a village about one hour from this place, for which we have considerable hope. One man from that place joined the church in July, and now two others are ready to follow his example. One of these is a Druze, a man of candor and determination, and one who seems to have some knowledge of the truth as it is in Jesus. Should he receive baptism, he would undoubtedly be persecuted, perhaps even unto death. The storm is already gathering, and causing him some uneasiness; yet he does not falter. He called on our consul not long since, who assured him that no pains would be spared on his part, to secure to him all the rights and privileges guarantied to citizens of this empire, by the late firman of the Sultan. As soon as the committee of the church are fully convinced that he is born again, he will be baptized and admitted to the company of the faithful. About two months since, a man of the same village died, who had been a Protestant for some time, though it had not appeared best to admit him to the communion, lest he should not so run as to obtain the crown. But he had cast the anchor of his hope within the veil; for as death approached, his soul seemed to have a support sure and steadfast. He called his friends around him and desired them either to bury him in the Protestant cemetery at Abeih, or to put him beneath his own olive trees, so that the Greek priests should have nothing to do with his funeral. He then said that all his hope was in Jesus—that with Christ he had had sweet communion. About one hour after this conversation, the customary wail announced that a soul had departed, as we hope in this case, to a better world.

Madura.

LETTER FROM MR. NOYES, AUGUST 14, 1856.

Organization of Churches.

MR. NOYES had previously reported that the church members of five different localities in his field (Periacoolum) had applied for permission to separate themselves from the station church, that they might be organized into separate churches. On the 29th of July he started in company with Messrs. Chandler, Webb and Taylor, for the purpose of attending to the organization. He writes:

The first church organized is at Bodinaikanoor, twenty-two miles south-west of this place. It consists of twelve members, who reside in two different villages, and are connected with two different congregations. The second is at Coambey, fifteen miles south of Bodinaikanoor, consisting of ten members, who live in three different villages, and belong to as many different congregations. The third is at Cumbum, ten miles south of Coambey, and thirty-five miles, on a direct road, south-west from Periacoo-

lum. In this there are twenty-three members, connected with three different villages in which there are congregations. The fourth is at Kameyanputty, four miles east of Cumbum, containing seventeen members. These also belong to three different congregations in as many villages. The fifth and last is at Coyalapuram, five miles north of the last mentioned, containing twenty-two members, all of the same congregation. At each place a public service was held, and after the adoption of the covenant, an appropriate sermon was preached, the fellowship of the churches connected with the American Board was expressed, a prayer of organization was offered, and deacons were chosen and set apart by prayer and the laying on of hands. In the Coambey church, where the members are of different castes, a love-feast was celebrated in which both males and females participated. It was truly delightful to see those who formerly would have scorned pariahs, sit by their side on the same mat, and eat food which had been cooked by our parish servants. The fact that those of higher castes present at this feast were old men and women, who had spent a large portion of their lives in heathenism, made it the more interesting.

In Coyalapuram, a potter who was formerly proud of his caste, made profession of his faith and received baptism. He also, though but an infant in the faith, by partaking with us of food cooked by pariahs, gave evidence that he was willing to come out from the world and be separate. He had been a member of the congregation but a short time; but as he gave good evidence of having been born of the Spirit, we could not refuse the baptismal water.

We returned to Periacoolum on Saturday, the 2d of August, where we spent the Sabbath. The Periacoolum congregation having just completed the re-erection of their church edifice, wished to have it re-opened with appropriate services. They hoisted a flag with the motto, in Tamil, "Christ the Lord shall reign;" and brother Taylor preached a highly appropriate sermon from the text, "In the name of our God we will set up our banners." The afternoon of the Sabbath was devoted to special prayer for the new churches which had been formed, that the Lord would send to them pastors after his own heart. A meeting was also appointed in the evening. We feared that few would attend on account of the cholera; but the chapel, which is sixteen by forty-five feet, was nearly full. The "station church" now contains only twenty members, including those who are connected with the Periacoolum congregation; but there are now six distinct Christian churches in this field, for each of which we need a pastor.

Each church, at the organization, agreed to do all in its power towards providing and keeping in repair a place of worship to sustain a school for the education of their children, and for the support of a pastor.

LETTER FROM MR. TAYLOR, MAY 28, 1856.

MR. TAYLOR is stationed at Mandahasalie, in the Southern portion of the Madura field. He had remained at the station, with his family, during the hot season, and they had enjoyed usual health and strength. But he says, "This station is an exception to the others. Every hot day of the hot season, and just in proportion as it is hot, brings in a refreshing sea-breeze, commencing at two or three o'clock in the afternoon, and continuing till nine or ten at night. Though we are thirty miles from the sea, as there are no hills or groves to break it, the breeze is not long in reaching us; and in the hottest day, some time before night, it is nearly as cool as comfort requires. The family which may be placed in the station district next east of this, will enjoy a location, for this reason, still more favorable."

Out-Stations.

In this letter, which has been long delayed, Mr. Taylor surveys his field in order, giving some account of the work at the principal out-stations. It will doubtless be regarded by

the reader as, on the whole, a very encouraging account.

West Caresacoolum. You have been informed that Mr. H. Zilva was ordained in February over the native church formed here last year. He appears, as I expected, devoted to his work, and the church is happy in his ministrations. A few Sabbaths since, I assisted him in the administration of the sacrament, when he received seven new members to his church. I trust that the Lord will yet add to their number more and more; but our hopes of great things in the place are often disappointed. The higher castes are, for the most part, cautious and calculating, rather than ready to walk by faith. A goodly number of Shanars have seemed, for some time, to be not far from the kingdom of heaven, but they are not yet decided; and a body of Naikers, who promised fairly, and for a few Sabbaths did attend meeting with our people, decided at last that they could not at present withstand the opposition that met them. The truth, however, is gaining ground among them. Each of the six congregations connected with this out-station are doing well, and slowly increasing in their numbers, while at a distance of six or eight miles to the north-west, there are several villages where people now hear the word with gladness, and promise to be with us.

East Caresacoolum. Here is a little band of disciples, organized into a separate church last year. It was among the smallest of the churches then formed, but its members are united, in mind and spirit, one with another, and all, I trust, in Christ. They are a loving and happy company, and have a good report among the heathen. Three families of the Puller caste, in a hamlet near by, have recently joined their congregation, and considerable numbers of that caste, the connections of these, live in two other villages in the vicinity; and the leaven, I am informed, is working among them. The manner and spirit with which these three have come, are an earnest of good. An addition of four has been made to their church since January.

Valenoorane. The year, thus far, has not been altogether a promising one at this out-station. There are four congregations connected with it; but nearly all the time, the catechist, Rockwell, has been the only person in charge to care for them, and his health, though now improving, has been poor. I am taking measures to increase the working force, so that the congregations may, and I trust will, begin to revive again. At Valenoorane itself the cause is prospering. Mr. H. Zilva, on recently visiting them, remarked, what had been impressed on my own mind, that our people there now talk much less about their worldly troubles, of which they have had a large share, and more about the kingdom of God. There is a new opening for us at this out-station, in a place about five miles from Valenoorane. As I recently visited the place, my mind was very favorably impressed. I do not remember ever to have visited a place for the first time, when a greater readiness was manifested to receive the gospel message. I have sent a man to labor there for a time, preparatory to their organization into a congregation, if it shall then appear expedient. There is a favorable opening, also, at a village two or three miles west of Valenoorane. During the year thus far, six have been added to the church in Valenoorane; two of whom, however, had recently moved into the village from another congregation.

Poorasaloor. The church formed here the latter part of the last year have appointed two of their number, the most suitable persons, as deacons; and in various ways they appear desirous of honoring and building up the church of God in the place. Their meetings are well and regularly attended, and they have begun to do something, in a systematic way, towards providing for the temporal affairs of the congregation. An evangelical or missionary spirit to a considerable degree

exists, and the influence of it is felt, both in that and other villages. There are several places around, where an influence has been gained, and the word will be listened to with approval; and some appear, at times, on the point of deciding to abandon their heathenism for Christianity. A heathen woman of the village seemed to express the feelings of many others, as well as her own, when she said, a few days since, "My mind is not settled in any thing. When I hear your religion preached, I think it is right; but again, when I hear other things, my mind wavers; it does not remain steady."

Camathy, Mr. Taylor says, is the largest village in his field, and gives name to the mission district east. The place is important and promising. "It has been without help most of the year," and the catechist recently sent has left. Yet some are faithful, and very desirous that another catechist should come to them. "I think that the right man, who will enter upon the work in faith and patience, will not have to wait long for a harvest."

Samepetty. This place is about five miles south-east of the above, and near the place where I think the future missionary of this district will be located. It is only about a year since we first commenced operations there, or in the vicinity, and at no time has an educated catechist been employed there. The reader, though never instructed with reference to his duties in any of our schools, has yet become somewhat skillful in the use of the word of God, while his kind and affable manners open the way for his being heard. There are now but seventeen families formally connected with us; and of these, eleven only are in Samepetty, the others being in five other neighboring villages. But in all these places, with God's blessing, we may hope for an increase not long hence. The knowledge of the truth as it is in Jesus is increasing, and this truth is not without its influence.

Paraliche. More than three years have passed since the first efforts were made in this place. They have had one catechist, Paranchothe, all the time, and a church of thirty-four members has been gathered, including those from neighboring villages. One has been excommunicated, and another it is supposed must be. None have been received this year, but there are some candidates who appear well. The excommunicated person was cut off for polygamy. This was formerly a besetting sin among them, and that there should be some relapse is not strange. The church I trust will stand, for the love of God appears to be shed abroad in their hearts. The reader in Samepetty (spoken of above) is a member of this church, and there are two or three more, of respectable talents and attainments, who study the Scriptures and exhort the people as they have opportunity, and appear to be desirous of devoting themselves to the prosecution of this work.

Perunarlee. The state of things at this place is not satisfactory. There are a goodly number of people professedly favorable, and a considerable class from whom an increase might soon be hoped for, if the proper means were used. But "the peculiarities of the place are such as to require a catechist of greater talents than would suffice for a purely rural village, and this want unsupplied, has left the congregation in a distracted state." Mr. Taylor hopes, "though that hope has been for some time deferred," to procure for them ere long a better man.

Poothoocoolum. This is a comparatively new congregation, five miles south-east of the above, but it was started into life with a freshness and vigor that give promise of good. I have done for them comparatively little during the year they have been with us, but they have done more for themselves than some others. It is strictly a rural village, and a reader of superior attainments will not be essential, if only such an one is at Perunarlee.

Sevalpetty. At this place no additions have been made to the church, organized last year, but there are some candidates who are well

reported of, and the congregation has somewhat increased. The church is small.

Nuttacardoo. This village is about ten miles south of Mandahasalie, and there has been a congregation in the place for more than three years, but till the latter part of the last year, its members were confined to the Pariah caste. About a dozen families of Naikers then joined them. These latter, in standing in society, and in general influence, are much in advance of the former, but the Pariahs stand before them in the knowledge of things pertaining to the kingdom of God. The Naikers, however, are coming steadily forward. Several of them can read the Bible, and they excel in singing our Christian songs. The coming of these Naikers is a movement of importance in my field. It is the entrance of the gospel among the higher castes, and as such it is thought and spoken of, all through the region. There is but one man now in the place who is a member of the church, but he is a decided Christian; and others, I think, should be received ere long.

Canjampetty. This is four miles south from Mandahasalie, in a purely rural district. Here, too, for more than three years there has been a congregation, yet it has been small and only poorly provided for. There are but two members of the church who properly belong in the place. But the congregation is central to three other small ones in the neighborhood, the members from all of which meet here on the Sabbath, and there is a respectable and interesting audience. As yet, only Pariahs have joined us, and their number in the region is not great, but the truth is made known among the other castes, and exerts an influence. The time of their turning unto the Lord is known only to him, but talk about it has arisen among them. There are some in the place, I hope, who are prepared to join the church.

At *Rasacopalium*, which is about five miles south-east of Mandahasalie, two or three families have been for as many years connected with the mission, but they were so isolated in their location, and their number so small, that they were much neglected. "Of late there has been a reviving among them. The former members seemed to be in earnest, as if they had truly chosen the Lord, and all the remaining families of their caste, about ten, have joined with them and appear well." There is also a movement among the other castes in the place, which is encouraging. "The reader shows commendable zeal and tact, but his early advantages were poor."

Pantalagoody is about eight miles south-west, and is a place of considerable importance. We have had here a congregation of about a dozen families for between two and three years, but the nature of their employment being such as to keep them much away from home, they have not made the advancement that was hoped for. I must confess also that I have but rarely visited them, for they are out of the range of my ordinary tours, and are also a little nearer to Mr. Zilva than to me. There are two other villages in the vicinity where there seemed to be openings for forming congregations, but both efforts failed. The reader is very well qualified for the work, and of late, together with his people, appears to be more awake; and I am informed that there is a favorable movement now among the lower castes in the place. The reader and his wife are the only members of the church, though I have sent one family, the heads of which are members, to labor in another congregation.

Tooval is spoken of as "a congregation far away in the Camathy district;" which had not been visited for some time, and it was rather expected, that it would fail for want of support. "It seems, however, determined to live, and according to all the accounts I have of it, is growing in its numbers, and in the attention given by its members to the word of God. It will be an important out-station whenever a missionary occupies that district."

Of *Mandahasalie* and its vicinity, Mr. Taylor says: "I have nothing special now to communicate. I have spent much of my time and most of my Sabbaths away from

here. The catechist, Zaserdian, fails in no duty, but the studies assigned him by the mission, together with those I have given him, and the other helpers, have necessarily diminished the amount of his labors."

Amoy.

LETTER FROM MR. JORALMON, JULY 30, 1856.

MR. JORALMON first speaks of his passage to Shanghai and thence to Amoy. "In all our voyagings," he says, "sometimes in the midst of great danger, we have only to praise the goodness, which not only shielded us from harm, and supplied all our wants, but also bestowed upon us unnumbered comforts, and vouchsafed to us privileges far beyond our expectations. Our temporal comforts in the 'Maury' were far superior to those of most ocean travelers, and our spiritual privileges were very great. Beside Sabbath services, we had daily social worship in the cabin, and a Bible class three times a week."

Reception at Amoy—Native Christians.

Never shall I forget the morning of our entrance into the harbor. It was about two A. M., as we passed the Six Islands which divide the outer harbor from the sea. Of course we could not sleep, and a recollection of God's goodness through a voyage so protracted, with joy at reaching this place so blessed of God, almost fitted us to unite our songs of thanksgiving with those of the birds, whose sweet warblings we heard long before reaching our anchorage. We were soon in the midst of the mission band, and their cordial greetings have left an impress upon our hearts time can never efface. But our reception by the dear native Christians was, if possible, still more cordial. The mission church at Amoy was in process of organization, the officers had just been elected, and there had been much of the Spirit's presence with them in their deliberations. As I told them (through Mr. Talmage) of my earnest wish to be able to speak to them of a Savior's love, their heartfelt assurances of the power of grace in mastering the difficult language, told me that they themselves had experienced its influences in conquering that which is far more stubborn and unyielding, the wicked heart. Their expressions reminded me of the strong confidence sometimes found at home, among those who, though poor and despised by the world, are still rich toward God. But the Christians here give far more substantial proofs of discipleship than mere words afford. Some have passed through much persecution from jealous officials and those incited by them. Others have experienced, not so public, yet more severe trials, because constant, and have realized most fully the truth of Christ's saying, "A man's foes shall be they of his own household." These have wives, or husbands, or parents, who still cling to their idols, and give those who have destroyed them, and turned to the living and true God, no peace in their homes. You will remember the case of the pork dealer at Chiòh-bé—his wife's stubborn resistance to the destruction of their images—the husband's successful stratagem, and, after a brief season of pungent, unfruitful conviction, the wife's unmitigated opposition to the truth. This is but one of many cases somewhat similar. These things, together with the fact that most are losers in temporal things by a reception of the gospel, bear most favorably upon the sincerity of our church members.

Mr. Joralmon speaks further of the character of the native Christians. Just from his native land, he has 'no hesitation in saying that the missionaries are far more careful in the reception of members than are the churches in the United States;' and he has 'far less doubt of the genuineness of the conversion' of professing Christians there, than of that 'of the majority in church fellowship at home.' Of the zeal and fidelity of the disciples at Amoy, in the service of their new Master, he speaks in high terms.

A Communion Season.

The second Sabbath after our arrival we partook of the Lord's Supper, in company with more than a hundred native

Christians. Far different this from our communing with Christian friends at the meetings of the Board in Utica, just prior to our sailing. *There* were the most prominent patrons and members of our great missionary body; *here*, a church gathered by their instrumentality among the exclusive Chinese. *There*, every thing that should characterize an expansive piety and an enlightened benevolence; *here* was simple faith indeed, but every thing proving these converts true babes in Christ, struggling against deeply rooted prejudices within, and unceasing opposition without. This communion season was a sight angels might delight to look upon. How fitting such an introduction to our work!—showing us how richly and abundantly the Lord has blessed this mission, setting before us the greatest encouragement to the most strenuous effort for the spiritual welfare of these little ones, and stimulating us to the highest activity in preparation for the great work of preaching the gospel. I would fain have transferred some of those lukewarm in this blessed cause, who are constantly asking for the fruits of missionary labor, into the midst of this little band. Methinks they could not, if they love the Savior, and love his little ones, have caviled longer. Could they hear these dear brethren pray—for themselves, their friends, their pastors—they would no longer give their pittance so grudgingly, or offer up *their* prayer so faithlessly. One fact in this connection, should have been mentioned before, viz: that there is not a male member of the church who is unwilling to pray in public. Of course some are more gifted, and consequently more frequently called on than others.

Speaking of the general arrangements and labors, in conducting the missionary work at Amoy, Mr. Joralmon refers to the two chapels "both well attended on the Sabbath," the smaller one "open every evening for prayer and Scripture reading," with religious services also every morning, when the school is opened by Mr. Talmage. Twice a week, in the larger chapel, Mr. Doty has his Bible-class, which was "commenced by the pioneer missionary Abeel, and has been continued ever since." "Mr. Doty also has daily morning religious services at his house, and a church prayer and conference meeting on Friday evenings. Mrs. Doty has her women's prayer meeting every Wednesday afternoon. All are well attended, the large chapel being frequently quite crowded. Mr. Talmage's theological class numbers from eight to ten young men, who are becoming well fitted for native helpers."

Of still another meeting he writes: "By far the most interesting gathering of the week is that for inquirers on Friday. The attendance is usually from twenty to thirty, of course not all inquirers. Often is the person giving an account of his experience overwhelmed with a sense of sinfulness and an apprehension of God's goodness, so that all can not but own the presence of the Master. It is in this part of their work that the brethren feel their weakness and their responsibility. They are troubled by a constant fear lest some lamb should be shut out from the fold, or some wolf be allowed to enter."

Peh-chui-ia.—An Inquirer.

Peh-chui-ia, it will be remembered, has ever been considered as belonging to the mission of the London Missionary Society; the missionaries of the Board taking charge of it only until some one connected with that Society could do so.

The brethren have continued to take charge of the station at Peh-chui-ia during the last six months, though Mr. Douglas is becoming more able to attend to it. The work still progresses in that place. A number have been received from the neighboring market town of Be-pe. An incident connected with an inquirer, now a member of the church, seems worth recording. She is a woman quite advanced in years, who had heard Mr. Burns preach in her native town some time in 1853. Since that period, though she has heard no more of the truth from any one, she has steadfastly continued a worshiper of God, resisting alike all the persuasions and threats of her relatives. As a last resort, they told her if she persisted in her adherence to the new doctrine, they would not, at her death, offer the usual sacrifices to her

spirit. She immediately declared that God would take her to heaven, and she would not need them. This was long before she knew that there was an assembly of Christians near her, and that among them she could listen to the preaching of the gospel. How much encouragement is there in cases like this. Mr. Burns thought his labors in this place entirely without fruit. Truly God's word shall not return to him void.

Chiòh-bé.

At this place, also, which is an out-station belonging to the Amoy mission, it will be seen that the work is still greatly prospered. There seems every reason to believe, that if the help so earnestly called for could be sent, very many, in the places already partially occupied and in other places around Amoy, would soon be found turning unto the Lord.

Almost a month since, in company with Mr. Doty, I visited our out-station Chihò-bé. Of the large city of Haiteng, and the very many villages on the route, as well as the fact of all these places being on the direct river passage to Chiang-chiu, (in Williams's map called CHANG-CHAU,) I need not speak. The latter place is much more frequently visited by foreigners than formerly, and we hope, at no very distant day, to make a more successful attempt at establishing an out-station among its 400,000 inhabitants.

Chiòh-bé was the only place at which we stopped. It extends along the river for more than a mile, seems a place of much business, and is said to contain a population of between sixty and eighty thousand. At this place I found a beautiful little chapel recently fitted up by our mission, which contains quarters for the evangelist stationed there. I was much pleased with the little church gathered. Its early history is exceedingly interesting. Evangelists would go up there to tell the people of the truth, and return almost speechless, having been employed day and night in preaching. Since that time the persecution mentioned in the last letter from here, has tended to check the work. Though for the last few months the Christians have been unmolested, they have not yet ventured to open the large street doors. Still souls are added to the church, eight since the beginning of the year.

The brethren are not able to give as much attention to out-stations as they wish on account of the pressure of duties in Amoy. Here it is they most bitterly feel the want of more laborers. For the same reason they are compelled to waive the claims of scores of large towns and cities. The stations already established claim more attention than they can give. Lord of the harvest, send forth more laborers to gather the sheaves into the garner. At Chiòh-bé, the native Christians clustered around and welcomed me most cordially. During the afternoon, Mr. Doty was engaged in the examination of inquirers. Among them was an old woman who had broken both legs and had been wonderfully restored. She was most feeling in her expressions of gratitude to God. In the evening, as the Christians to the number of twenty or more were seated around the table in the lecture room, with their Bibles opened before them, I was reminded of Haldane's class of Bible students in Switzerland; and when informed that they met in this way for Scripture reading and prayer every evening, it made me think "these were more noble * * * in that they received the word with all readiness of mind, and searched the Scriptures daily, whether these things were so." The fine, manly face of the pork-dealer, heretofore alluded to, pleased me exceedingly, as did also the old woman who is related to the mandarins. The last letter told you of the imprisonment of the man who rented the chapel to the Chiòh-bé Christians. He is not yet released, (though the officials have repeatedly promised to liberate him,) and has suffered very much recently on account of the partial submerging of his prison.

Healthfulness of Amoy—Appeal for Help.

Having given some account of a recent visit by Mr. Talmage to Tsiuen-chau, a city supposed to be much larger than Amoy; and of the visit of the United States sloop of war Levant, with Dr. Parker, at Amoy, Mr. Joralmon says:

The brethren here are all in the enjoyment of good general health, though somewhat worn out by over work. I trust the old prejudice with reference to the insalubrity of this post is fully removed. When I tell you of the mission staff at Amoy; of Mr. Doty, twenty years in the East, and most of the time in this place; of the brothers Stronach, eighteen years, and Messrs. Talmage and Hirschberg nine (other missionaries having arrived within a year); when I tell you of their uniform good health, and that, in the midst of their families I find parents and children equally healthy and happy; and when I consult my own feelings and declare that, though it is now midsummer, I have rarely seen weather more delightful, the strong sea breeze with its refreshing coolness blowing in upon us, you will not wonder at my surprise that this port, the sanitarium of China, as it has been called, should ever have been spoken against as unhealthy.

So many appeals for help have, year after year, been made from this mission, that I am sure if they have failed to make an impression, nothing that I can say will produce the desired effect. Still I may remind brethren in the ministry, as well as those about entering the sacred office, that around Amoy, within a circle but little more than eighty miles in diameter, are a million of souls waiting for the preached gospel, and only *seven* to break to them the bread of life—one minister of the gospel to more than 130,000 souls!! Will you stay at home to minister to tens, when here you might have tens of thousands among whom to labor? Is it worth while, after this, to mention our delightful climate, or to speak of our field, one where seeds are already sown, yea, where the harvest is only waiting the reaper's sickle; where there is every thing to encourage—every thing to stimulate to noble efforts in this glorious cause! Shall our dear little Zion still mourn, because the watchmen on her towers are so few!

The following are the statistics of the mission for the first six months of the year 1856.

Added to the Chiòh-bé church, ...	8
" " Peh-chui-ia "	12
" " Amoy "	18
Whole no. of members at Chiòh-bé, . . .	25
" " " Peh-chui-ia, . .	37
" " " Amoy, ...	129

The whole number of professing Christians at Amoy, including those belonging to the London mission, is nearly three hundred and forty.

South Africa.

LETTER FROM THE MISSION, JUNE 16, 1856.

Annual Meeting.

THE Zulu mission held its last annual meeting, not, as heretofore, at one of their own stations, but at Durban, the sea-port town of the Natal District. The object was "to give the friends of Christ in that town, and the Colony generally, an opportunity of learning more, in reference to the nature, extent and success of the missionary work, as prosecuted by the mission among the heathen tribes of the district." Within the past two or three years, the missionaries have been thrown more into contact with the Christian feeling and sympathy of the Colony. "The destitution of Christian ministers," they say, "has brought us more frequently into their pulpits, and thence into their families, and thus has arisen a better acquaintance with, and we would hope, a more enlarged confidence in ourselves and our work." This acquaintance, confidence and sympathy, they wish to cherish.

Visit of Sir George Grey—Land titles secured.

The mission, before giving an account of the meeting, refer in their letter to some events of the year, of considerable importance in connection with their work. The statements upon the first topic introduced are most gratifying. They write: "We will no-

tice first a visit to our Colony by Sir George Grey, Baronet, Governor of the Cape Colony, the Queen's High Commissioner, and invested with supreme authority over all Her Majesty's possessions in Southern and South Eastern Africa. Hitherto we have not succeeded in securing from government any legal title to the land of our stations; or any reliable security that grants of farms might not be made to the European inhabitants anywhere in the locations; even in the immediate vicinity of the mission stations. The importance of our having a legal title to the sites of the mission premises, as well as to a portion of the country contiguous, has long been recognized by the Colonial government, but objections have always been urged, chiefly on the ground of our not having taken the oath of allegiance to Her Britannic Majesty, aliens not being competent to become landholders. Previous to the arrival of Sir George Grey, at our last annual meeting, the mission, feeling the importance of having this matter settled, appointed a deputation from our number to confer with His Excellency in reference to this, and other subjects, as soon as practicable after his arrival in Natal. The deputation in due time waited upon the Governor, and met with a most favorable reception. He appeared to be a gentleman of enlarged Christian views, and seemed to manifest a high degree of interest in the welfare and improvement of the native tribes of South Africa." He at once promised the mission all it desired, and said he felt no difficulty in guaranteeing to the Board valid titles to grants of land consisting of some five hundred acres in connection with each of the stations; and that, contiguous to each station, an additional tract of land might be laid off for the use of the natives. This interview took place in November, 1855, and in January a second deputation waited upon the local government with a view to facilitate the business, and to ascertain when, and upon what conditions, they could get possession of the titles. Recently the mission secretary had received a communication from the government. This communication gave details and conditions, quite satisfactory, for securing land to the stations, and also a reserve of from six thousand to eight thousand acres around each station, for natives who may desire to settle in the vicinity, and to have titles to lands. Thus, the mission say, "this land question, so far at least as our stations and their immediate vicinity is concerned, has at length been settled, exactly as we could have wished. In view of so favorable a termination of this long agitated subject, we feel that we have reason for unfeigned gratitude and thankfulness to the great Head of the church."

The Missionary Bishop, and Polygamy.

The next subject referred to has, for the present, a less pleasing aspect. Not in the fact of "the arrival of a Missionary Bishop of the Church of England, with a somewhat numerous retinue of clerical and lay assistants," which might all have been a most happy circumstance, but in the views which the Bishop entertains and the course which he is likely to pursue.

The Bishop has met with constant and violent opposition in several parts of the Colony, particularly from the adherents of the English church in Durban, in consequence of his supposed or real Tractarian views and measures. With all this, we as a mission have nothing to do. We have, however, without our own seeking, and while quietly engaged in our mission work, been brought into contact with him on the subject of polygamy. The history of this controversy is too long to be embodied in the present letter. We will only add, that the discussion has resulted in confirming us more and more in the conviction that "our rule," excluding polygamists from our mission churches, (to use the words of one of the writers,) "is good — is right—just what God and the interests of his kingdom demand of us, and demand of the people among whom we labor." And so far as we can learn, such is the feeling generally among the English inhabitants of the Colony. Dr. Colenso, it is to be feared, will steadily adhere to the views he has endeavored to maintain in this discussion, and will, moreover, adhere to his published declaration, viz: that "the first step he would take towards introducing schools among the natives and securing the favor of the chiefs towards them, would be *to assure them most positively that he does not intend to interfere with their married life* AS ALREADY CONSTITUTED." Should the Bishop succeed in carrying on missionary operations among the natives of this District,

to any considerable extent, and should his stations be planted in close proximity to our own, the striking difference between his views and ours, not only on the subject of polygamy, but on some of the fundamental doctrines of the gospel, cannot fail to produce confusion and distrust in the native mind. That he will not scruple to establish missionary stations in the vicinity of our own, we have abundant reason for believing, since in one of his published letters he intimates his intention "of sending his next set of teachers to Umusi," an important chief in the immediate vicinity of the Umsunduzi station. It is said that he has applied to government for a grant of land on the Ilovu river, at a point midway between the Umlazi and Ifumi stations, and at a distance of less than an hour and a half on horseback from either station. Our old station at the Umlazi river has been occupied by one of his missionaries for several months past, and he has recently received a grant of land at that place, from the government, of several thousand acres, for missionary purposes. In respect to all this, also, we are not aware that we can do any thing effectually to protect ourselves against the encroachments of doctrines and practices so full of error, and so fraught with mischief, other than to betake ourselves to more earnest prayer, and to more unremitting labor in our Master's service. Had we, however, men enough to occupy well the ground over which we have spread ourselves, it might help to obviate the evil.

Has the Mission proved a Failure?

The brethren gratefully notice the fact that they had been reinforced by the arrival of Mr. and Mrs. Pixley, but refer to two of their stations, one of which for four years, and the other for two and a half, had "been running to waste," and to the resolution of the Prudential Committee, more than two years since, to send them two or three ordained missionaries, while as yet only Mr. Pixley had been sent, though they had learned "that the prospect for obtaining missionaries was never more cheering than of late," and had seen that many were appointed. They say:

From these facts, and from information we have received from other sources, we are led to conclude that our mission field has gone down in public esteem—that missionary candidates turn away from it as a portion of the heathen world where they can hope to do but little if any good. And we learn that the question has been gravely asked, even by ministers of the gospel, whether the mission to South Africa has not proved a failure? It cannot be denied that the sanguine anticipations entertained by the mission, and by the Board, some five or six years ago, in reference to the speedy conversion of large numbers of this people, have not been realized. Nor would we disguise the fact, that the masses of the people in the neighborhood of most of our stations, are apparently as hostile as ever to the gospel. Yet we should hope that considerations arising from the want of great success will not seriously operate in deterring young missionaries from casting in their lot with us, or in causing a withdrawal from us of the interest and confidence, as well as of the sympathy and prayers of the friends and patrons of the Board; since it will be acknowledged that it is as necessary and important that the gospel should be preached in Africa among these deeply degraded tribes, as in other parts of the world, notwithstanding it may please the Great Master to favor us for a time with but a small measure of success. Says one of the founders of our mission: "If our friends at home must have their zeal fed with encouraging reports, I pity them; and if candidates for the foreign field *will* choose the highest seats in the missionary synagogue, why, I will pity them too. The gospel ought to be preached in Africa; and it may be that now and then a humble missionary candidate will remember this, and be willing to cast his lot in with ours. When such a brother comes to us, perhaps bringing a sister

with him, we will love them both very much for the singleness and simplicity of their intentions."

What has been effected.

We cannot but think, however, that the gospel has already effected much more for the Zulus by means of our mission, than American Christians generally seem to be aware; and more than it has done, during the same length of time, (for it must be borne in mind that the *nominal* age of our mission is just about twice that of its *real, working* age,) by means of any modern mission among a purely barbarous people, excepting perhaps the Sandwich Islanders. Ten years ago there were no churches, and not more than one or two converts connected with the mission. Now there are eight churches, embracing about one hundred and ninety-five members in good standing, fourteen of whom have been baptized during the past year; and there are about twenty candidates for admission to our churches. Among a nation of inveterate polygamists, where ten years ago the true family relation with its obligations was unknown, there are now about one hundred married men residing at our stations, each the husband of one wife only, the majority of whom have been married by a Christian minister, in accordance with civilized usage. Of these one hundred families, there are sixty or more in which both the husband and wife are professors of religion, and about twenty others where the husband alone is a professor, making an aggregate number of about eighty households where the family altar has been erected, where family religion is, to some extent at least, maintained, and in which there are about one hundred and sixty children who have received the ordinance of Christian baptism. Between sixty and seventy of these families have exchanged the barbarous Kafir hut for dwellings better adapted to answer the ends of civilized life. Among a people who, but a short time since, were without a written language, there are now about two hundred and fifty connected with our mission, who are able to read the word of God in their own tongue; and more than one-half of these have made different degrees of proficiency in writing. In order to show American Christians that these people are gradually progressing in civilization, we will add that the natives at four of our more advanced stations are the owners of seven large wagons, twelve carts and nine ploughs, and until within a few months they possessed nearly two hundred and fifty trained oxen. An epidemic among the cattle of the Colony has, however, recently reduced this number to less than two hundred. At the older stations every year shows a decided advance in civilization; and nothing, in a worldly point of view, so tends to promote civilized tastes, habits and employments, as these wagons, carts and ploughs.

By the foregoing statement and summary of results, it has not been our object to give a partial and one-sided view; nor would we be understood as being at all satisfied with the degree of progress which has been made; but we think it possible that the tone of our letters for the past three or four years has savored so much of disappointment, that our fellow Christians in America have begun to feel that the men and means expended upon their South African mission, if not absolutely wasted, were very disadvantageously employed. A glance at the statistics is sufficient to satisfy any one acquainted with the history of missions in other parts of the world, that the mission of the American Board in Natal has been by no means a failure. Says one of our missionaries, who has been longest in the work: "I have not had many conversions of late, but I have the whole time felt full of encouragement and joy in my work. I try daily to do the work God has given me, and I hope and trust that he will soon, and I expect very soon—nay I look for it every day—come among us, riding forth in the chariot of

his salvation, conquering and to conquer. At night, when I see he has not come to-day, I find no reason to be discouraged. He knows best when to come, and best how to do his own work. The state of feeling (continues this brother) among our people is such that a hundred conversions, nay thousands, should not surprise us. The way of the Lord seems prepared."

These feelings and hopes, to some extent, are entertained by others of our number. During the years from 1848 to 1850, the gracious influences of the Holy Spirit were enjoyed in a high degree at all the older stations, and hence conversions were numerous. Since that time, most of our stations and churches have been passing through a scene of darkness and trial. Many distressing cases of apostasy have occurred, and a determined and systematic opposition to the spread of the gospel has been carried on by the natives at the kraals. We have reason, however, to believe that the dawn of a brighter day is at hand. Some of those who, a few years ago, turned their backs upon the truth, have returned to the mission stations and to the ordinances of God's house. Meanwhile, those who remained firm in their attachment to the gospel when others were falling away, have become, we hope, more firmly rooted and grounded in the truth, so that the moral power of our churches has on the whole, perhaps, never been greater than at present; and notwithstanding the almost universal opposition of the natives at the kraals to the truth, a few do come with some degree of regularity to hear us preach.

Meanwhile, we most devoutly hope that the Board, and that missionary candidates, will not allow us to call in vain, year after year, for even the handful of men we have asked to fill the places of those who, in the providence of God, have been taken from us. During our deliberations the past week, we have felt our hands tied for want of men. At least three ordained missionaries, besides a missionary physician, are urgently needed at once.

The letter proceeds to state more fully the reasons for this earnest call for help, in the necessities of different departments of the work. Mention is then made of the good health of most of the mission families, of the printing for the year, of schools, and of four brick chapels which have been in process of erection during the year. Most of the stations, it is said, are now, or soon will be, supplied with permanent buildings, both dwelling-house and chapel.

The Annual Meeting.

Having thus referred to the more important events of the year, and to the present state and wants of the mission, the brethren give an account of their meeting at Durban, which seems truly to have been one of great interest. They say:

These meetings are always seasons of spiritual, intellectual and social enjoyment, but in some respects, that of the present year has been unusually edifying and profitable to ourselves, to say nothing of the delightful degree of interest it has been the means of exciting in the hearts of numerous Christian friends in the Colony. On the Sabbath previous to the commencement of our business sessions, a new and commodious Congregational chapel was publicly dedicated for the purposes of divine worship. Three sermons were preached during the day to a crowded auditory; two of them by members of our mission. On the Monday evening following, a public Tea-meeting (as it is called here) was held for the mutual interchange of kind feeling; when a number of addresses were delivered by members of our mission and others. Among the resolutions adopted by the meeting were the following:

Resolved, That this meeting cherishes fraternal affection for all the followers of Christ, and deeply laments the prevalence, in any section of the church, of obstacles to that visible union of believers, which was the subject of our Lord's frequent exhortations, and latest prayers.

Resolved, That this meeting acknowl-

edges the Lord Jesus Christ as the only priest of the Christian church, excepting in the sense of that spiritual priesthood, which is shared by all true believers in common.

Resolved, That this meeting steadfastly maintains the great Protestant principles—the right of private judgment, and the sole authority of the Holy Scriptures in matters of religious faith and practice.

Our business sessions commenced on Wednesday evening, and were closed on the following Monday. For several years past, it has been customary for the native Christians connected with our mission, to celebrate the occasion of the arrival of the first American missionaries to this country. Hitherto they have met, for this purpose, at our different stations in rotation, on or about the 20th of December. At our last annual meeting, when it was decided to meet the present year in Durban, it was thought advisable to recommend the natives to hold their meeting at the same time and place. This arrangement was accordingly made, and more than one hundred of our station people have been in town during the past week, about eighty of whom are members of our churches. Upon each afternoon and evening of Thursday, Friday and Saturday, sermons were preached in Zulu, and on the Sabbath there were three native services to large audiences. As has been customary at our meetings in previous years, a prayer meeting was held each morning at about half past seven o'clock. The remarks and prayers offered on these occasions, indicated an earnest and increasing desire for the copious descent of the promised Spirit upon ourselves, and upon the heathen tribes among whom we dwell.

On Thursday evening, essays were read by several members of the mission on subjects connected with the work in which they are engaged, and on Friday evening, at a public meeting in the Congregational chapel, Mr. A. Grout gave a connected account of the early history of the mission, which was listened to with evident interest and pleasure by a goodly number of Christian friends, who were present.

Mr. Grout's narrative was followed by a number of addresses on the general subject of missions. At the close of the meeting, the following resolution was passed (having been moved and seconded by the minister of the Wesleyan church, and the editor of the Natal Mercury):

Resolved, That the inhabitants of Durban, present at this meeting, desire to express to the ministers of the American mission and their families, the sentiments of warm Christian affection and sympathy which they cherish towards them; that they regard the labors of these their brethren as of the highest value, in promoting the spiritual improvement of the natives, and thus in preserving the peace and advancing the prosperity of the Colony; that they earnestly hope the mission will repeat, every year, so happy an opportunity for the interchange of Christian sympathy.

On Saturday evening, the Reports of the stations were read. This meeting was also public, and a large number were present. At the close of our business session on Saturday afternoon, a resolution was passed, which was in substance as follows:

Resolved, That the sincere thanks of the members of the American mission, assembled in Durban, be presented to the various bodies of Christians in this town, for the use of their chapels and school-rooms, in which to hold their anniversary meetings; and to the inhabitants of Durban, for the brotherly hospitality, cordiality and sympathy with which they have received and entertained us, during the past week. We assure our friends of D'urban, that we unfeignedly reciprocate the sentiments of appreciation, kindness and cordial feeling, which they have so abundantly expressed towards us. May our mutual confidence and esteem be eternal.

On the Sabbath, the annual sermon was preached before the mission in the Congregational chapel, by Mr. Tyler; and in the afternoon, the Lord's supper was administered to a large number of communicants, including about eighty of our native church members; who sat down with their European and American brethren and sisters, at the table of our

common Savior. Addresses and prayers were made in English and in Zulu. It was doubtless a season of thrilling interest to all present;—it was emphatically so to your missionaries. The effect of the meeting, on the whole, we feel has been decidedly beneficial to the interests of Christ's cause in Natal. The various denominations of Christians seemed to vie with each other in tendering their hospitalities, and in expressing to us their entire confidence in ourselves, and their approval of our work. This is the more gratifying when we remember that four or five years ago, in consequence of the misrepresentations of certain interested parties, we were looked upon with a degree of suspicion and distrust, even by some good men. Those days and those sentiments we trust have passed away forever. And we believe a new and more hopeful era in the history of our mission has commenced. We now return to our stations both strengthened and refreshed, by the spiritual, intellectual and social feast we have enjoyed. May we engage with new zeal and courage in our efforts for the temporal, spiritual and eternal well-being of the heathen tribes of this colony.

Recent Intelligence.

GABOON.—Mr. Walker wrote, September 2: "Our Sabbath services are well attended, and congregations pay very good attention while in the house of God. But when they go away, 'then cometh the wicked one, and catcheth away that which was sown in their heart.' We trust that you will not forget us in your prayers, and in your appointments. I am not discouraged in this field; I am not wearied; but we do need help, even in our seeming strength." Referring to the lamented death of Mr. Adams, he says: "We feel that a great vacancy has been made in the field of our operations, and the Pangwes are left with no one to care for their souls. *We* care for them, but we cannot help them. True, they do not *want* care or help, and for this very reason they *need* it all the more."

Mr. Pierce also wrote from Baraka, on the 2d of September, but was expecting to start the next day on his return to Olendebenk. Of that place he does not give an encouraging account. He remarks:

The station is not giving us as much encouragement as we could wish. Many of the people have moved away—one large town the last season—and it is questionable whether it is wise to keep it up much longer. However, the mission think it better that I should be there, and I go. The people recently took a woman without any palaver, as they usually have, and cut her in pieces for being a witch. It was Sabbath morning. Mr. Best heard of what was going on, and went to the place; but one man had already cut off an arm, and was holding it up. He turned back, saying he had come to ask them to spare her life. Poor wretched people! There are two towns that will give us an attendance of fifteen or twenty, on an average; the one perhaps more, the other not so many. There are a few people in another town, but we seldom find an audience there. Other towns are so far off that it will hardly be wise for me to attempt to go there often, if at all. While Mr. Best was with me, I went; and I may be able to do so during his absence. At Nengenenge it is all boating; at Olendebenk it is all walking. The paths are such that one could not well ride even with a horse.

SYRIA.—At a meeting of the mission, held on the 1st of October, it was decided that the time had come to recommence the female seminary. Miss Cheney was advised to take a class of six or eight girls as a beginning; and as there was no station in the mountains where the school could be located at present, it was to be commenced at Beirût.

AHMEDNUGGUR.—Under date September 30, Mr. Ballantine writes: "Last Sabbath Harripunt received to the fellowship of the church four persons, all children of pious parents,—one of them his eldest son, Yeshernut, a very intelligent and promising lad of thirteen; and three females, one of them unmarried, and all for a long time members of Mrs. Ballantine's girls' school. One person who was excommunicated last year was restored at the same time."

MADURA.—The annual meeting of this mission was held in September; and on the 10th of that month, Mr. Burnell, formerly the printer of the Ceylon mission, was ordained as a minister of the gospel. For the present, he is to take charge of the station at Malur.—On the 26th of August, a church of twenty members was organized at Teynoor, nine miles from Madura. It was designed to embrace the Christians of two other neighboring places.

Mr. Webb, of Dindigul, wrote September 1. He was absent from his station, on account of ill health in his family, from January to June. He had feared much for his little flock, lest grievous wolves might enter in;

but the Lord had kept them; and since his return, he had received three to the church, all from villages in which there are no 'congregations.' Two of these have met with much opposition. One, of high caste, had belonged to the Roman Catholics, but for several months had been convinced of his duty publicly to profess his belief of the truth, but was deterred by fear of the "disgrace, poverty and persecution which he well knew awaited him." Mr. Webb writes, "He begged me to assure him of protection, and save him from starving, if his friends, immediately on his baptism, should drive him from them. I advised him to do his duty without such assurances, to trust the faithful word of Christ—and he was enabled to do so. He has since been several times driven from his home, and once severely beaten. Every art has also been employed to induce him to return. Up to the present time, however, he remains firm, but he is in great peril, and needs the prayers of God's people."

SHANGHAI.—Mr. Blodget wrote, September 6, that during the summer he had preached usually six times each week, three times regularly in his chapel, and three times additional, either in the chapel, or in the "Tea Gardens," or some other public place. The chapel is the lower story of a Chinese shop, not quite twenty-two feet square, and furnished with seats to accommodate sixty persons. Not more than half that number are often assembled. "In the public places, the audiences are larger, and more ready to inquire about the truth or to state objections, but more rude, and less likely to be present a second time." "There have been cases in which individuals have seemed to receive some serious impressions; but no one has heartily embraced the gospel, or even with much earnestness inquired into its import." When the weather became cooler, Mr. Blodget hoped to go into the surrounding towns and villages, proclaiming the gospel.

FUH-CHAU.—Another of the ladies of this mission has ceased from her work on earth. Mrs. Peet died on the 17th of July. She had been long ill, but was not anticipating death as so near. When first told that she could not probably live long, though the announcement was unexpected, she expressed herself as being ready to go, if such was the will of God; and after death, "a smile of seeming triumph was impressed upon her countenance."

ASCENSION ISLAND.—Letters have been received from Mr. Doane, dated April 21, Mr. Sturges, May 10, and Dr. Gulick, May 16, 1856. Mr. Doane says: "At present we have nothing exciting among us. All the tribes, I believe, are at peace with one another. At least we hear of no wars, nor 'rumors of wars.' We find it perfectly safe to pass now to all parts of the Island. Indeed this has always been so, save at times when, as the natives say through mistake, missionaries have been fired upon. But now we are not subject, in our travels, to this danger. We pass safely from one boundary of a tribe to another. And we are also enabled to get some natives to accompany us into tribes which have heretofore been hostile to each other. Though we find many shy as yet to make such visits, some will do it." "The high chief Wadjai, and his people to the number of fifty or even seventy-five, each Sabbath, come to our house to hear me speak. I suppose the novelty of the thing attracts many; but some, I believe, come for a little better purpose." "On the whole, I find much to encourage me here. I feel safe in person and property, and have free access to the natives; am at liberty to hold meetings on the Sabbath; can visit freely among the people, and talk to them upon religious subjects, and be heard. In no case have I met with any opposition; and just now, too, I see about all I care to, through the day, about my house. The high chiefs and subordinates, and the common people, visit me daily."

Dr. Gulick, referring to Mr. Doane's settlement in the Jekoits tribe, says: "Many favoring providences encourage our hearts, in connection with his settlement there, which we gratefully acknowledge. We do not consider it certain that he is permanently located, for he may, we think, be called to move westward when our missionary vessel, "The Morning Star," dawns upon us. He already holds Sabbath services, and has produced sensible effects in securing, to a certain extent, the outward observance of the Sabbath, and in some measure repressing the open drunkenness of the chiefs and people. His Sabbath congregation is usually larger than any other one on this island." Dr. Gulick had recently made a tour of the island accompanied by his wife. "It is," he says, "the second time my wife, or any white lady, has accomplished this. We were treated with a marked increase of respect, and had good opportunities for speaking of the life to come. There was an increased inquisitiveness after our doctrines, over that of our tour in November. It was easier to get the people to form into something like assemblies, to be addressed." "On the 4th of May, we celebrated our first *public* communion season. All our mission

company who could, assembled at Shalong. Our former school-house was filled by about seventy-five natives, most of whom are members of my regular congregations at different places about the bay. With one or two interruptions by low talking, no congregation could have attended more respectfully." "On the 5th of May we engaged in special fasting and prayer for Micronesia, according to the appointment of our General Meeting at Strong's Island. It was a good day to our own souls; and we look with increased interest and longing for the desired descent of the Spirit in Micronesia."

Home Proceedings.

EMBARKATION OF MISSIONARIES.

On the 24th of November the ship South Shore, Captain Lothrop, sailed from Boston for Madras, taking the following missionary laborers: Rev. W. B. Capron, from Uxbridge, Mass., and Mrs. Sarah B. H. Capron, from Falmouth, Mass.; Rev. Charles T. White, from Rock Stream, Yates County, N. Y., and Mrs. Ann Maria White, from Derby, Vermont; and Mrs. Abigail N. Hunt. Mrs. Hunt goes to join her husband at Madras; the others expect to be connected with the Madura mission. Mr. Capron is a graduate of Yale College and Andover Theological Seminary, and Mr. White, of Wabash College and Lane Theological Seminary.

Rev. Hiram Bingham, jr., and Mrs. Minerva C. Bingham, sailed from Boston, December 2, in the missionary packet, the Morning Star, to join the Micronesian mission. Mr. Bingham is a son of Rev. Hiram Bingham, one of the first missionaries to the Sandwich Islands, and was born at Honolulu. He was educated at Yale College and Andover Theological Seminary. Mrs. Bingham is from Northampton, Mass.

SUBSCRIPTIONS FOR THE DEBT.

Boston, Ms., A lady,	$50 00
Bradford, Pa., Rev. S. Porter,	3 00
Gorham, N. Y., L. L.	2 00
Hartford, Vt., Mr. Hazen,	1 00
Louisville, Ky., Widow's mite,	1 00
Newark, N. J., C. D.	5 00
Plainfield, Ms., H. Hallock,	5 00
Providence, R. I., A widow,	4 50
Rindge, N. H., J. B. Breed,	10 00
Roxbury, Ms., Ladies,	3 00
Unknown,	3 00
	87 50
Previously acknowledged,	7,325 00
	$7,412 50

DONATIONS,

RECEIVED IN NOVEMBER.

MAINE.

Franklin co. Rev. I. Rogers, Tr.
Strong, Cong. ch. m. c. 9 00
Lincoln co. Aux. So. Rev. J. W. Ellingwood, Tr.
Bath, Central ch. m. c. 24 00
Richmond, m. c. 1 57—25 57
Penobscot co. Aux. So. E. F. Duren, Tr.
Bangor, A friend, 5 00
Monson, Cong. ch. 22 50—27 50
62 07

Brown's Corner, I. F. 5; North Belfast, cong. ch. m. c. 5; East Machias, Emma's gift, 5; Rockland, cong. ch. and so. 15,25; 30 25
92 32

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Grafton co. Aux. So. W. W. Russell, Tr.
Dartmouth College, Cong. ch. 82 00
Hillsboro' co. Aux. So. J. A. Wheat, Tr.
Francestown, Mater. asso. 1 00
Rockingham co. Conf. of chs. F. Grant, Tr.
Greenland, E. Holt, 10 00
Hampstead, Cong. ch. and so. 9 00—19 00
Sullivan co. Aux. So. E. L. Goddard, Tr.
Lempster, R. R. 1 00
103 00

Laconia, Cong. ch. and so. 7; Lancaster, do. 11,67; 18 67
121 67

VERMONT.

Caledonia co. Aux. So. E. Jewett, Tr.
Hardwick, D. French to cons. Miss Rebecca W. Taylor an H. M. 100 00
Barnet, Cong. ch. and so. 20 00—120 00
Chittenden co. Aux. So. E. A. Fuller, Tr.
Underhill, Mrs. H. E. 10; Mrs. A. E. 10; Mrs. M. B. 2; 22 00
Franklin co. Aux. So. C. F. Safford, Tr.
Georgia, R. C. 5 65
Orange co. Aux. So. L. Bacon, Tr.
Bradford, Mrs. Eastman, dec'd, 1 25
Rutland co. Aux. So. J. Barrett, Tr.
East Poultney, Cong. ch. m. c. 32 30
Windsor co. Aux. So. J. Steele, Tr.
Hartford, s. s. 1 00
Ludlow, Cong. so. 10 75
Norwich, s. s. for c. f. 6 00
Plymouth, T. B. 2 00
Springfield, A friend, 4 00
Windsor, Cong. s. s. for c. f. 2 75—23 50
204 70

Cambridge, Cong. ch. 13,40; Dorset, cong. ch. and so. 38; Granby, ch. 3; G. A. A. 5; Lunenburgh, m. c. 4,50; do. 4,12; 68 02
272 72

MASSACHUSETTS.

Berkshire co. Aux. So. H. G. Davis, Tr.
West Stockbridge, Centre, Cong. ch. 18 00
Boston, S. A. Danforth, Agent.
(Of wh. fr. Mrs. Moreland, 10;) 232 44
Brookfield Asso. W. Hyde, Tr.
Brimfield, Gent. and la. 124,42; m. c. 45,98; 170 40
Brookfield, Gent. 3; la. 45,25; m. c. 9,75; 58 00
Dana, Gents. 11,26; la. 10,55; m. c. 7; 28 81
Dudley, Gent. and la. 66,22; m. c. 12,66; 78 88

Hardwick, Gent. 58; la. 92,75; m. c. 20,06; 171 81
Holland, m. c. 13 00
New Braintree, Gent. 55,83; la. 82; m. c. 18; 155 83
North Brookfield, Gent. 164,37; la. 101,16; m. c. 64,47; union ch. 2; 332 00
Oakham, Gent. 112,50; la. 67,38; m. c. 32; Juv. miss. so. 42,45; 254 33
Southbridge, Gent. 110,07; la. 75,46; m. c. 56,95; 242 48
Spencer, Gent. 122,75; la. 118,61; m. c. 19,47; to cons. JAMES DRAPER and EDWARD PROCTER H. M. 260 83
Sturbridge, Gent. 75,66; la. 55,69; m. c. 30,65; 162 00
Ware, Gent. 452,74; la. 181,76; m. c. 85,54; of wh. to cons. DAVID JIMERSON of Upper Allegany, N. Y., and LEWIS A. MARSH, CHARLES E. BLOOD and Mrs. A. E. P. PERKINS, of Ware, H. M. 720 04
Ware, West, Gent. 53,32; la. 41,26; m. c. 10,57; to cons. MILTON LEWIS an H. M. 105 15
Warren, Gent. 81,15; la. 43,05; to cons. LUCIUS I. KNOWLES an H. M. 124 50
West Brookfield, Gent. 31,10; la. 54,75; m. c. 29,93; 115 78

2,993 84
Ded. paid for printing, 50 00-2,943 84

Essex co.
Danvers, Dr. Braman's ch. s. s. 25 00
South Danvers, Friends, for Gaboon m. 10 00—35 00
Essex co. South, C. M. Richardson, Tr.
Salem, South ch. m. c. 51 80
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Hampshire co. Aux. So. S. W. Hopkins, Tr.
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Kington, C. Russell, 5 00—9 60
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Hubbardston, 48 92
Templeton, Gent. 26; la. 62,25; m. c. 21,28; 109 53
Royalston, Mr. Bullard's so. 90 68
Westminster, 34 38
Winchendon, Gent. and la. 36,30; m. c. 23,79; 60 09

611 22
Ded. bal. paid to former Treas. 5 50—605 72

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Boylston, 64 43
Holden, Gent. 45,24; la. 60,67; m. c. 38; 143 91
Leicester, Gent. (of wh. fr. James Smith to cons. Rev. AMOS H. COOLEDGE an H. M. 100;) 324,97; la. 100; m. c. 34; wh. cons. LEANDER WARREN and Mrs. ROBERT YOUNG, of Leicester, and SAMUEL W. KENT, of Worcester, H. M. 458 97
Northboro', 10 00
Oxford, Gent. 85,12; la. 119,63; m. c. 103,63; 308 38
Paxton, Gent. and m. c. 33,38; la. 23,33; 56 71
Rutland, 65,38; S. E. Whiting, dec'd, 1,50; 66 88
Shrewsbury, La. 33,70; m. c. 9,70; 43 40
Sterling, 24 75
West Boylston, Gent. 49; la. 44; m. c. 34,77; wh. cons. Mrs. ANNA B. ANDREWS an H. M. 127 77
Worcester, 1st ch. gent. 152; la. 107,75; m. c. 215; Central ch. gent. (of wh. to cons. HARVEY B. WILDER an H. M. 100; to cons. Rev. T. S. BURNELL an H. M. 50;) 398,50; la. 221,95; m. c. 242,54; Union ch. gent. 72,75; la. 48,74; m. c. 524,64; Salem st. ch. gent. 60,90; la. 37,58; m. c. 101,52; wh. cons. JOHN C. NEWTON and P. B. GILBERT, H. M. 2,183 87

3,695 38
Prev. ack. 2,443 86-1,251 52

5,859 84

Chelsea, Winnisimmet ch. and so. m. c. 155,44; Broadway ch. and so. m. c. 53,21; 208 65

6,068 49

Legacies.—Miss Mary C. Ford, by Peter Salmond, Ex'r, 100 00

6,168 49

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Ridgefield, Cong. ch. and so. 200 68
Stamford, North, Cong. ch. m. c. 10 00
Stanwich, Gent. and la. 83 12
Southport, 1st cong. ch. (of wh. fr. W. Wakeman to cons. W. W. WAKEMAN an H. M. 100; to cons. AUSTIN PERRY an H. M. 100;) 279 43
Westport, Cong, ch. 25 00
Weston, do. 25 00-1,759 33
Hartford co. Aux. So. A. W. Butler, Tr.
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Bloomfield, 67,87; m. c. 10,30; 78 17
East Avon, 28 75
Hartford, Pearl st. ch. (of wh. fr. John Beach, 100; A. W. Butler to cons. GEORGE M. WELCH and GEORGE W. ROOT H. M. 200;) 942,88; South ch. 185; Centre ch. m. c. 14,56; 1,142 44
Hartland, 1st so. 17 00
Plainville, 85 00
Simsbury, Ch. and so. 54 18
West Hartford, 126 39-1,571 59

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Hitchcockville, 42 90
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Deep River, Cong. ch. m. c. 63,42; gent. asso. wh. cons. Rev. N. A. HYDE an H. M. 55,77; 119 19
East Haddam, Mrs. E. 1 00
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North Branford, do. 35 00
North Haven, A friend, 5 50
Wallingford, do. 64 27—131 77
New Haven co. West, A. Townsend, Tr.
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Southbury, Cong. ch. and so. 55 77
Waterbury, 1st so. 310; m. c. 38; 348 00
Woodbridge, Gent. 58,24; la. 52; 110 24—881 49
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Bolton, 2 00
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Canterbury, 1st do. 82 70
Voluntown and Sterling, La. miss. asso. 15 00—132 70
Willimantic, Ch. and so. prev. ack. cons. Mrs. MARTHA W. KINGSLEY an H. M.

6,707 22
Poquonock, Cong. ch. m. c. 3 00
6,710 22
Legacies.—East Hartford, Ct. Mrs. Hannah Bigelow, by C. H. Northam, Ex'r, 45 00
6,755 22

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Providence, Relig. so. Brown University, 11 83—16 83

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Genoa, 1st cong. ch. 10 00
173 13
Ded. disc. 86—172 27

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Flushing, R. D. ch. 17 55
Glen, A friend, 2 00
Hudson, R. D. ch. m. c. 25 00
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Lodi, R. D. ch. 52 66
Tarrytown, do. 27,81; 2d do. 38,35: 66 16
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Livonia, Pres. ch. 48 61
Lockport, 1st do. 129; m. c. 21; 150 00
Newark, Pres. ch. 104 82
Prattsburg, Pres. ch. 61 70
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Smyrna, Cong. ch. 14,98; s. s. for c. f. 10; 24 98
Starkey, Mrs. H. A. 4 00—868 47
Monroe co. and vic. E. Ely, Agent.
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(Of wh. fr. A. M. P. a thank off'g, 10; Broadway, Tab. coll. 142,75; A. C. Post, wh. cons. ALFRED A. POST an H. M. 100; S. Davis, 25; Brooklyn, South pres. ch. 140,10; Mrs. E. H. Blatchford, 100; Rev. G. B. Cheever, 100;) 794 90
Washington co. Aux. So.
Whitehall, 1st pres. s. s. (wh. and other dona. cons. Mrs. BRADSHAW GOODALE an H. M.) for c. f. 74 00
2,724 30
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Canastota, A. D. Van H. 3 50
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Lumberland, Cong. ch. m. c. 2 24
Palmyra, do. 116 48
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Poughkeepsie, Pres. ch. m. c. 26 22
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Wading River, Cong. ch. m. c. 16 00
Windham Centre, Young people's benev. so. 10 00
Yarmouth, J. L. C. for c. f. 3 00
Unknown, 5 00—473 30
3,196 60

NEW JERSEY.

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- Raritan, 2d R. D. ch. Scudder miss. so. for Amoy m. 50; 3d do. 54,80; 104 80
- South Branch, cong. C. A. D. for ed. of hea. chil. 2 13—347 33

C. T. B. a thank off'g, 25 00
Augusta, Pres. ch. 25 00
Bloomfield, Z. B. Dodd, 50; fem. sem. 15,71; a lady, 1; 66 71
Milltown, R. D. ch. for Amoy m. 11 33
Newark, South Park pres. ch. la. wh. cons. Rev. JAMES P. WILSON, D. D. an H. M. 50; pres. ch. 166; s. s. for c. f. 24; 240 00
Rockaway, Mrs. C. King, 25 00
West Bloomfield, Pres. ch. juv. miss. so. for c. f. 28 00—421 04

768 37

PENNSYLVANIA.

Allentown, Pres. ch. 5 00
Bell Valley, D. H. S. 1 15
Coultersville, Rev. W. T. D. 5 00
Edinboro', E. W. B. 1 00
Equinunk, A M. Hull, 20 00
Green Township, Pres. ch. 2 15
Harbor Creek, do. 11 60
Harford, 3 00
Hartsville, 1st do. 68 58
North East, Pres. ch. 105 00
Philadelphia, do. Rev. A. Barnes, 100; J. Bayard, 100; S. H. Perkins, 100; D. Lapsley, 100; J. R. Neff, 100; A. Fullerton, 50; T. Biddle, 25; J. H. Campbell, 20; T. Hill, 20; J. C. Jones, Jr. 20; indiv. 35; la. 475,50; Clinton st. pres. ch. s. s. miss. so. 10; Green Hill pres. ch. M. Arrison, 25; fem. so. for ed. of hea. youth for Mrs. Graves's sch. 100; for Miss Farrar's do. 50; 1,355 50
Shirleysburg, John Brewster, 75 00
Smithfield, Cong. ch. m. c. 26 09—1,678 07

DELAWARE.

St. George's, Pres. ch. 22 00

MARYLAND.

Taney Town, W. Walker, 20 00

VIRGINIA.

Alexandria, 2d pres. ch. 17 81

OHIO.

By G. L. Weed, Tr.
- Cincinnati, 3d pres. ch. wh. cons. Mrs. SUSAN BLAISDELL an H. M. 100 00
- Columbus, 2d pres. m. c. 7; bal. of col. 10; 17 00
- College Hill, m. c. 4,15; Ohio temp. col. m. c. 8,05; 12 20
- Elizabethtown, Pres. ch. sew. so. for Gaboon m. 19 50
- Rockville, Sandy Spring ch. 10 00
- Walnut Hills, Lane Sem. ch. m. c. 12 41
- Yellow Springs, Pres. ch. 2 35

173 46
Ded. disc. 2 17—171 29
Belpre, Mrs. L. P. Gilbert, 5 00
Maumee city, 1st pres. ch. m. c. 7 22
Scott and Montgomery, Cong. so. 6 00
Tallmadge, Guy Wolcott, wh. cons. Mrs. CHARLOTTE W. FENN, an H. M. 100 00—118 22

289 51

INDIANA.

By G. L. Weed, Tr.
- Danville, Pres. ch. m. c. 32 27
- Indianapolis, 2d do. 30 00—62 27

ILLINOIS.

By Rev. I. M. Weed.
- Elysium, Virginia pres. ch. 2 00
- Galena, J. Wood, 5 00
- Geneseo, Cong. ch. 43 00
- Northville, Pres. ch. 15 00
- Rock Island, 2d do. 37 00—102 00

Augusta, Pres. ch. m. c. 20 00
Canton, 1st cong. ch. s. s. for c. f. 7 30
Chicago, 2d pres. ch. 300; ack. in Dec. Herald fr. pres. ch.
Geneseo, Cong. ch. 4; Perry and brothers, and C. Perry, wh. and prev. dona. cons. CHARLES PERRY an H. M. 70; 74 00
Joliet, Cong. ch. 25 00
Payson, do. m. c. 20 00
Sheffield, 1st cong. ch. m. c. 15 00—161 30

263 30

Legacies.—Granville, Mrs. Hannah Ware, by Ralph Ware, Ex'r. 1,100 00

1,363 30

MICHIGAN.

Dearbon, A friend, 6 00
Homer, Pres. ch. m. c. 2 52
Marion, 2 00
Romeo, C. Farrar, 8 00—18 52

WISCONSIN.

By Rev. I. M. Weed.
- East Troy, Cong. ch. 12 12
- Janesville, do. 47 40
- La Crosse, Mrs. Ruble to cons. Rev. JOHN C. SHERWIN an H. M. 50 00—109 52

Sheboygan, Cong. ch. m. c. 4 40

113 92

IOWA.

Bentonsport, Cong. ch. 23 38

MISSOURI.

Independence, L. P. B. 8 50

TENNESSEE.

Greene co. Mt. Zion pres. ch. 10 00
Jonesboro', Pres. ch. 100; m. c. 20; J. S. 10; 130 00
Rogersville, 2d pres. ch. 25 00—165 00

CALIFORNIA.

San Francisco, 1st cong. ch. m. c. 111 00

IN FOREIGN LANDS, &c.

Constantinople, An aged missionary and wife, 5 00
Eramosa, C. W., 2d cong. ch. 9 50
Mapumulo, S. Africa, Rev. A. Abraham 15 00
Montreal, Amer. pres. ch. 309 58
St. Catharines, C. W., do. m. c. 60; M. L. Newcomb, for Male sem. Nestorian m. 50; s. s. for Miss Fisk's sch. do. 18; 128 00

467 08

Legacies.—Gaboon, W. Africa, Rev. Henry M. Adams, by Rev. W. Walker, 200 00

667 08

Donations received in November, 20,507 58
Legacies, 1,445 00

$21,952 58

☞ TOTAL from August 1st to November 30th, $63,625 26

DONATIONS FOR THE MISSIONARY PACKET.

(The Donations for November will be published next month.)

MAINE.—Acton, chil. and youth, 4; Andover, cong. s. s. 5; Auburn, juv. miss. so. 25; Bangor, Essex st. s. s. 2,13; Sherburne Corner, Union ch. s. s. 2,54; Brunswick, juv. miss. so. 11,20; Boothbay, S. ch. s. s. 5,63; Bristol Mills, 10,15; Harrington, s. s. 3,25; G. C. Miller, 2; Buxton, N. cong. s. s. 3,70; Burlington, s. s. 6; Carmel, cong. s. s. 1,50; Dedham, cong. s. s. 10,58; Dennysville, four chil. 4; Eastport, s. s. 6; miss. cir. 5; Edgecomb, cong. s. s. 15; Falmouth, 2d cong. s. s. 10; Farmington Falls, s. s. 9,60; Industry, W. Mills, s. s. 4,40; Frankfort Mills, s. s. 2; Frankfort, 1st cong. s. s. 8,10; Gray, cong. s. s. 5; Holden, cong. s. s. 10,01; Kenduskeag, Union s. s. 5,50; Mechanic Falls, cong. s. s. 7,50; New Castle, cong. s. s. 50; New Gloucester, cong. s. s. 18,24; Norridgewock, by C. F. D. 1; Orono, cong. s. s. 6; Portland, 2d par. s. s. 25; Rumford, s. s. 4,35; Rockland, cong. s. s. 27,34; Sanford, s. s. 5,44; South Solon, s. s. 6; Sheepscot, s. s. 4; three indiv. 1,08; South Paris, cong. s. s. 15; Thomaston, cong. s. s. 8,95; Union, s. s. 11,46; Waldoboro', cong. s. s. 27,95; Warren, s. s. 16,37; s. s. boxes, 7,21; Waterville, M. B. S. 1; cong. s. s. 4; Waterford, a friend, 1; Wells, 1st par. s. s. 14; Woolwich, indiv. 15; coll. by Mrs. A. Peters, 7,18.—**456 42.**

NEW HAMPSHIRE.—Bath, s. s. 7; Bedford, s. s. 20,50; Bethlehem, Union s. s. 3; Boscawen, s. s. 10; Campton, s. s. 12,10; Candia, cong. s. s. 15,30; Centre Ossipee, s. s. 2,51; Charlestown, cong. s. s. 4,12: G. M. W. 1; Deering, s. s. 7; Dover, s. s. 10; East Concord, s. s. 8; Dartmouth college ch. s. s. 7,50; Fitzwilliam, C. C. C. 1; Hinsdale, J. C. T. 1; Keene, 1st s. s. m. c. 13; Lancaster, s. s. 6,33; Lyme, s. s. 25; Manchester, Franklin st. s. s. 32; Merrimack, cong. s. s. 14,50; Mt. Vernon, cong. s. s. 13,60; Nashua, F. E. S. 20c.; W. A. S. 20c.; New Castle, s. s. 7,16; New Ipswich, 2d cong. s. s. 10; Oxford, s. s. 7,60; Plainfield, s. s. 2,33; Salmon Falls, juv. sew. cir. 2; s. s. 1; Stoddard, M. A. F. 1; Tamworth, s. s. 12; West Lebanon, s. s. 7,30; Winchester, s. s. 5; Wolfboro', s. s. 4.—**284 25.**

VERMONT.—Albany, s. s. 16; Rev. P. Bailey and fam. 4; Barre, s. s. 10; Bennington, s. s. 3; Brandon, cong. s. s. 12; Bradford. cong. s. s. 7,20; Bethel, cong. s. s. 3; Brattleboro' West, s. s. 10; Burlington, cong. s. s. 8,80; Cabot, s. s. 10; Jericho Centre, cong. s. s. 7; Derby, s. s. 15; Fairlee, G. L. W. 25c.; Greensboro', s. s. 10; West Halifax, s. s. 2,31; J. P. Bixby, 1; Hinesburg, s. s. 5; Lowell, s. s. 3; Ludlow, by Rev. A. F. 1; Morrisville, youth and chil. 12,15; Norwich, cong. s. s. 6; Peacham, s. s. 11; Mrs. Morrill's class, 7; Peru, cong. s. s. 7; Royalston, cong. s. s. 10; Swanton, J. C. 50c.; J. C. P. 50c.; St. Johnsbury, s. s. 7,70: Thetford N., Union s. s. 5; Vergennes, cong. s. s. 11,10; West Rutland, A., E., M., C., and Nellie, 1; Westminster, s. s. 6,20; Williston, cong. s. s. 12; Windsor, cong. s. s. 18,25; Worcester, cong. s. s. 5,36.—**249 32.**

MASSACHUSETTS.—Abington, South, s. s. 20; S. V. 2; Amesbury and Salisbury, cong. s. s. 5,37; Amherst, 2d cong. chil. and youth, 12; Andover, Old South ch. s. s. 11; L. H. C. 8; Ashby, cong. s. s. 20; Boxboro', ortho. cong. so. 10; Bridgewater, cong. s. s. 8; Beverly, Washington st. s. s. 20; Bernardston, cong. s. s. 6; Barnstable, West, s. s. 10,84; Billerica, ortho. cong. s. s. 10; Boston, H. A. B. 10; Rev. C. F. M. 1; a Sab. class, 85c.; G. DeT. 1; F. DeT. 1; R. E. DeP. 1; Mariners' s. s. 30; Little Willie, dec'd, 1,70; B. T. S., dec'd, 1; J. F. and H. K. S. 20c.; Bradford, cong. s. s. 45; Braintree, 1st cong. s. s. 25,56; Brookline, 5 chil. 50c.; Boylston, J. B. G. 2,50; Mrs. J. B. G. 2,50; Mrs. A. B. K. 1; M. A. B. 1; C. D. K. 1; Carver, s. s. 1; Charlton, juv. so. 14,04; Chilmark, 3; Charlemont, cong. s. s. 6; Dartmouth, South, Mrs. C. C. B. 2; Dana, J. K. 2; Dedham, South, cong. s. s. 5,81; Dorchester, Village ch. s. s. 60; Dover, cong. s. s. 2,91; East Hawley, s. s. 2; Erving, by E. Moody, 5; East Bridgewater, Trin. cong. s. s. 11; Fairhaven, 1st. cong. s. s. 34,60; Feeding Hills, cong. s. s. 3,30; Freetown, E. J. W. 1; Falmouth, Mr. Hooker's so. s. s. 28; Gill, s. s. 3; Greenfield, 1st cong. s. s. 9; Goshen, by Rev. T. H. Rood, 10,39: Groton, ortho. cong. s. s. 16,30; Hadley, Plainville dis. s. s. 25,20; Haydenville, s. s. 15; Hardwick, cong. s. s. 11; Holyoke, 2d cong. s. s. 10; Indian Orchard, s. s. 15,63; Lanesboro', cong. s. s. 6,20; Lanesville, cong. s. s. 8; Lenox, cong. s. s. 25,40; Leverett, cong. s. s. 15,25: Lincoln, cong. s. s. 14,36; Ludlow, cong. s. s. 10; Lynnfield centre, E. R. H. 1; E. R. H. R. 10c.; H. M. H. 10c.; Longmeadow, s. s. 16; East Longmeadow, s. s. 7; Manchester, cong. s. s. 14; Marblehead, a little family, 1,20; Marlboro', Union cong. s. s. 20; Mattapoisett, by O. H. S. 2; Medfield, cong. s. s. 6,50; a lady, 6; Medway, Village ch. s. s. 10; Medford, Mystic ch. s. s. 66; Middleboro', cong. s. s. 16,25; Milton, Mr. Teale's so. s. s. 38,02; Railway, s. s. 3,83; Monson, Sarah and Mary, 1; New Bedford, Fannie Holmes, 5; Trin. s. s. 10; Newton Centre, A. A. A. 20c.; G. F. A. 20c.; E. A. R. 20c.; Northampton, 1st par. s. s. 35; North Beverly, E. L. Tucker, 2; Northboro', evan. cong. s. s. 5; North Hadley, s. s. 25; North Chelmsford, cong. s. s. 14,50; North Bridgewater, an indiv. 1; Orleans, cong. s. s. 25; Pawtucket, s. s. 20; infant s. s. 5; Peppercll, s. s. 1; Plymouth, by G. G. D. 1; G. S. D. 1; Randolph, E. par. cong. s. s. 9; juv. so. 6,13; Rockport, 2d cong. s. s. 27,41; Roxbury, R. A. T. 75c.; M. S. T. 75c.; C. H. T. 75c.; W. W. T. 75c.; five chil. 1,45; Mrs. E. C. 50c.; A. A. 50c.; C. H. M. 10c.; J. W. M. 10c.; E. N. 10c.; E. E. P. 30c.; R. Riddle, 1; "an aged child," 50c.; Salem, Tab. ch. s. s. 50,64; Sherburne, cong. s. s. 6,16; Springfield, South cong. s. s. 30; North cong. s. s. 20; Southbridge, by Rev. I. G. Bliss, 3; Sunderland, s. s. 15; Shirley, s. s. 1; South Danvers, cong. s. s. and branch s. s. 25; Townsend, cong. s. s. 8,09; West Boylston, s. s. 2,25; Rev. C. F. M. 1; Westminster, cong. s. s. 10; Weymouth, South, cong. s. s. 18,50; Whately, 2d cong. s. s. 5; Whitinville, W. H. K. 50c.; M. B. K. 50c.; Winchester, cong. s. s. 72,48; Worcester, a friend, 10; do. 10c.; Wrentham, s. s. 10,10; West Yarmouth, s. s. 3,50; West Roxbury, South evan. ch. s. s. 39,66; a friend, 18; Williamstown, South par. s. s. 3.—**1,376 18.**

RHODE ISLAND.—Elmwood, cong. s. s. 4,25; Kingston, cong. s. s. 5; Providence, King testimonial fund, 20; Bencf. cong. s. s. 13; inf. sch. 5; by I. W. B. 2; E. R. K. 1; J. M. S. 30c.; S. H. S. 20c. —**50 75.**

CONNECTICUT.—Andover, cong. s. s. 6,70; Bethlem, s. s. 7,11; Bolton, s. s. 9,08; Branford, cong. s. s. 13; Bridgeport, 1st cong. s. s. 46,37; chil. of Mrs. R. 30c.; Eddie Lacey, dec'd, 6,45. Canton, Centre, s. s. 12; Danbury, 1st cong. s. s. 20; 2d cong. s. s. 27,53; Fairhaven, 1st ch. s. s. 17,27; Centre ch. s. s. 5,21; East Avon, s. s. 6,50; Eastbury, cong. s. s. 5,50; Ellsworth, cong. s. s. 4; Gilead, cong. s. s. 9; Groton, cong. s. s. 8; Goshen, cong. s. s. 16,90; Grassy Hill, s. s. 7; Guilford, cong. s. s. 40; a friend, 3; Hadlyme, s. s. 5; Hartford, Centre ch. s. s. 87,50; do. inf. class, 12,50; Pearl st. s. s. 10; Hampton, s. s. 2,03; Mansfield, 1st cong. s. s. 9; Marlboro', cong. s. s. 8; Milford, 1st cong. s. s. 50; 2d cong. s. s. 11; Milton, cong. s. s. 2; Monroe, cong. s. s. 3,25; Montville, s. s. 10; Mystic Bridge, 7,50; New Britain, Lizzie S. Knox, 5; New Haven, North ch. s. s. 1; Chapel st. s. s. two lads, 1; Centre ch. s. s. 5,21; James Brewster, for 16 grand children and one great grandchild, 20; New London, Walter and Sarah, 1; 1st cong. s. s. 10; New Milford, 1st cong. s. s. 27; New Preston, s. s. 10; Newington, chil. 3; North Branford, s. s. 7; North Greenwich, cong. s. s. 9,30; North Guilford, A. S. and T. D. 1; Norwich, Dr. Bond's ch. s. s. miss. assoc. 25; Plantsville, E. E. S. 1; Pomfret, 1st so. 5; Rockville, J. N. Stickney, 20; South Canaan, s. s. 10; South Windsor, s. s. 5; Stafford, 1st s. s. 5; Stanwich s. s. Penny miss. so. 10; Stamford, 1st pres. s. s. 23,03; Stonington, North, s. s. 6,60: Stonington, s. s. 12,42: Torrington, s. s. 13; Washington, cong. s. s. 26; Waterbury, 2d cong. s. s. 10; Willmantic, s. s. 15,25; Windsor, 1st cong. s. s. 7; Woodbury, 1st cong. juv. miss. asso. 20: Weston, cong. s. s. 1,50; Wolcottville, s. s. 7.—**834 21.**

NEW YORK.—Albany, A. P. 1; Spring st. miss. s. s. 12,35; 2d pres. 50; 4th pres. s. s. 10; Auster-

litz, by M. J. Utley, 1,60; Amenia, pres. s. s. 1,73; Attica, s. s. 6; Bellport, cong. s. s. 5; Bloomingburgh, S. W. M. 3; do. 1; Brooklyn, Warren st. miss. s. s. 14; by J. W. E. 1; Central pres. s. s. 16,41; Allen st. pres. s. s. 20; A. Z. G. 1; P. C. T. 2; Juv. miss. so. Park st. cong. s. s. 10; S. R. D. ch. s. s. 9th st. 2; W. G. 1; C. G. 50c.; S. M. G. 50c.; Park miss. s. s. 5,62; Union s. s. 5; Buffalo, 1st pres. ch. 40,50; North pres. ch. s. s. 50; Protestant orphan asylum, 5: A. W. H. 10c.; A. S. H. 10c.; G. T. 10c.; Canandaigua, 1st cong. s. s. 12; Cambria, cong. s. s. 7; Catskill, by E. B. D. 13; Cazenovia, R. L. H. 1; Cenesus, John Magei, 1; Circleville, pres. s. s. 3,18; City, M. M. and E. D. 50c.; Coventryville, s. s. 9; Coventry, 2d cong. s. s. 7: Cutchogue, pres. s. s 1: Denton, pres. s. s. 3,40; Deposit, pres. s. s. 7: Durham, 1st pres. s. s. 10; East Clarkson, E. W. 3; East Gainesville, s. s. 2,55; Fairport, cong. s. s. 3,24; Fayetteville, s. s. 24,50; unknown, 4,20; Fort Miller, s. s. 5; Galway, young ladies' miss. soc. 12: Gainesville, cong. s. s. 3,15; Genoa, pres. s. s. 7; Gorham, A. J. P. 1; Gouverneur, C. C. R. 27c.; Hannibal, corg. s. s. 2,50; Hamptonburg, Dist. No. 5 s. s. 1,61; Hartwick, D. F. H. 10c.: Homer, cong. s. s. 14; Howard, s. s. 3,30; Hudson, North Bay miss. s. s. 3; young la. so. 3; Hunter's Point, s. s. 18; Kinderhook, R. D. ch. s. s. 12; Leeds, s. s. 3: Le Roy, 1st pres. s. s. 9,72; Livingston, s. s. of R. D. ch. 18; by R. C. A. 1; Lockport, 1st pres. s. s. 25; Lyons Miss. Rill, 24; Manhattan, R. D. ch. s. s. 5,22; Malden, E. Bigelow, 2; Maine, s. s. 6; Manhattanville, s. s. 5; Martinsburg, s. s. 5; Miller's Place, pres. s. s. 5; Morganville, Union s. s. 93c.; Minaville, R. D. ch. s. s. 10; Mount Morris, s. s. 7; Mendon, pres. s. s. 7: New Berlin, cong. s. s. 2,50; Newburgh, E. K. 1: T. K. 1: New Lebanon, cong. s. s. 6,24: New York, A. Z. Gray, 1; J. and E. B. 30c.; P. C. Tift, 2; W. Gillan 1; C. G. 50c.; S. M. Z. 50c.; chil. of Mrs. T. Denney, 1; five little cousins, 5; Allen st. pres ch. s. s. 20; R. D. ch. s. s. 9th st. 2; R. D. ch. Market st. s. s. No. 41, 25: No. 126 pres. s. s. 12; W. A. M. 10c.; A. W. 1; P. Van D. 50c.; 13th st. pres. ch. s. s. 32,50; chil. of D. Conger, 6; No. 12 s. s. union, 5,50; M. E. M. C. 1; L. F. C. 1; Niagara Falls, pres. s. s. 30; Norwich, cong. s. s. 8; Owego, s. s. 12: Oneonta, pres. s. s. 10; Otisco, youth's miss. so. 21: Paris Hill, cong. s. s. 9,12; Poughkeepsie, Little Maggie, 1; Prattsburgh, pres. ch. s. s. 5; Ridgebury, R. C. M. 25; Rochester, 1st pres. s. s. 50; E. D. 20c.; Brick pres. s. s. 27; Romulus, pres. s. s. 9,28; Saline, pres. s. s. 6; Saugerties, 1st cong. ch. s. s. 10; Salem, miss. soc. 1st pres. s. s. 39; Miss H. B. W. 5; Schuylerville, R. D. ch. s. s. 5; Somers, pres. s. s. 20; Staten Island, 3 chil. 1; J. L. G. 70c.; Sidney Plains, Mrs. A. 1; Stockholm, s. s. 6; Stillwater and Mechanicsville, pres. s. s. 10; Stone Ridge, R. D. s. s. 10; Stuyvesant Landing, R. D. ch. s. s. 17; Summer Hill, s. s. 3; Tarrytown, 2d R. D. s. s. 5; Miss. asso. Paulding inst. 6; coll. by F. P. T. 12; Utica, three chil. 3; 1st pres. s. s. 25; Walton, 1st cong. s. s. 2; Watertown, by R. E. B. 5; Watervleit Centre, s. s. 5; W. Farms, Mrs. E. M. W. 10; Whitesboro', pres. s. s. 5; Woodstock, s. s. 10; Williamsburgh, R. D. s. s. 5; unknown, Bonnie, 2.—**1,136 28.**

NEW JERSEY.—Bergen, I. Taylor, 1; Bloomfield, five indiv. 6; Deckertown, pres. s. s. 14,40; Dover, a grandfather, for 14 grandchildren, 14; Flanders, pres. s. s. 5; Jersey City, Miss. s. s. 6; Mendham, pres. s. s. 25; Montague, R. D. ch. young people, 12,70; s. s. 1,50; Middlebush, R. D. ch. s. s. 12,50; Newark, a grandfather for 18 grandchildren and one great grandchild, 20; S. P., L. and Anna Stearns, 5; C. A. Carter's class, 1; New Brunswick, G. L. 1; Orange, 1st pres s. s. 28; 2d do. 10; Stanton, R. D. ch. s. s. 12.—**175 10.**

PENNSYLVANIA.—Athens, pres. s. s. 2; Coulterville, Willy, 1; Johnny, 1; Erie, 1st pres. s. s. 22,31; Farmington, 1; Harford, pres. s. s. 6,03; Miss T. 2; Manchester, pres. s. s. 10; Mt. Pleasant, pres. s. s. 5,93; Philadelphia, Calvary ch. Frank Adams, 25c; Northern Liberties, Inf. s. s. 1st pres. ch. 25; S. H. P. 1; cash, 1,50; by D. C. McC. 1,15; Pittsburg, 4th pres. s. s. 10,50; s. s. 10; Franklin, s. s. 3; Uniondale, pres. s. s. 4,30; Westchester, s. s. 6; White Mills, s. s. 5; West Philadelphia, Walnut st. pres. s. s. 20.—**138 97.**

DELAWARE.—Wilmington, Hanover st. s. s.—**25 50.**

MARYLAND.—Baltimore, 5th pres. s. s.—**20.**

DISTRICT OF COLUMBIA.—Washington city, B. A. J. 10c.; T. H. J. 10c.; W. S. J. 12c.; Z. W. D. 10c.—**42c.**

VIRGINIA.—Alexandria, 2d pres. s. s. 12; Prince Edward Co. E. H. Dupay, 1; J. W. Knight, 1; W. A. Whittaker, 90c.; E. W. 10c.—**15.**

NORTH CAROLINA.—Salisbury, J. R. C.—**1.**

GEORGIA.—Hatty's off'g.—**10.**

TENNESSEE.—Knoxville, 2d pres. s. s.—**12 75.**

KENTUCKY.—Louisville, C. K. Needham.—**1.**

INDIANA.—Greenwood, Pres. s. s. 7; Gilead, Union s. s. 2; Indianapolis, E. J. B. 1; Mrs. B. 1; child, 1; Putnamville, pres. s. s. 1; Rockville, pres. s. s. 4,12; Shiloh, 6,21.—**23 33.**

OHIO.—Champion, s. s. 4; Cincinnati, 3d pres. s. s. 30; 2d pres. s. s. 51; West Mission s. s. 10; Union Ger. miss. 6,15; Circleville, 1st pres. s. s. 15; Columbus, 2d pres. s. s. 40; Coshocton, 2d pres. s. s. 9; Dayton, 3d st. pres. s. s. 37.25; Defiance, pres. s. s. 3; Freedom s. s. 5; Glendale, pres. s. s. 5; Harmar, cong. s. s. 13; Hanging Rock, pres. s. s. 5,15; Hudson, Wes. Res. coll. s. s. 4; Ironton, pres. ch. s. s. 30; Kirtland, s. s. 2,86; Lenox, the son of a late missionary, 90c.; Lima, pres. ch. s. s. 2; Lockland pres. ch. s. s. 10; Marysville, pres. ch. s. s. 5; Monroe, pres. ch. s. s. 1,81; East Newbury, s. s. 1,19; Southeast Newbury, s. s. 7,81; East Orange, s. s. 6; Oxford, 2d pres. s. s. 9,75; Paddy's Run, by G. H. White, 1; Pine Grove, s. s. 3,35; Plymouth, pres. s. s. 2,09; Portsmouth, Washington Furnace s. s. 1; Sharon, pres. s. s. 2,09; Springfield, 1st ortho. cong. s. s. 7,72; Steubenville, A. H. C. 24c.; E. N. C. 24c.|; Tallmadge s. s. 10; Twinsburg, cong. s. s. 8,45; Waterville, Charlie and Julia, 1; Willoughby, s. s. 89c.—**353 24.**

ILLINOIS.—Beardstown, s. s. 10; Buda, s. s. 6,40; Bunker Hill, s. s. 12; Carrolton, s. s. 3; Canton, 1st cong. s. s. 15,70; Chicago, Bethel s. s. 17; Taylor st. miss. s. s. 25; H. M. M. 1; 2d pres. ch. s. s. 23,75; New England s. s. 10; Columbus, s. s. 1; De Quoin, s. s. 1; Joliet, 1st cong. s. s. 5; Jacksonville, 1st pres. s. s. 75; Knoxville, 1st pres. s. s. 4; Lockport. cong. s. s. 7; branch s. s. 3; Morris, s. s. 20; Monticello, pres. ch. and so. chil. and youth, 54; Mt. Sterling, N. S. pres. s. s. 4; Pittsfield, cong. s. s. 13,85; South Ottawa, pres. s. s. 12; Quincy, 1st cong. s. s. 50; Twelve Mile Grove, s. s. 6; Union Grove, s. s. 1; Waverly, cong. s. s. 43,25.—**423 95.**

MICHIGAN.—Battle Creek, M. L. S. 1; J. K. S. 20c.; M. A. S. 10c.; Detroit, G. B. D. 1; Lapier, pres. and cong. s. s. 1,50; Marshall, pres. s. s. 1; Milford, pres. and cong. s. s. 5,40; Monroe, pres. s. s. 10; Niles, pres. s. s. 10; Hillsdale, G. L. W.1.—**31 20.**

WISCONSIN.—Erving, E. M. 5; Hartford, s. s. 4,20; Oak Grove, s. s. 2; Palmyra, 1st pres. s. s. 5,21; Ripon, s. s. 7; Windsor, s. s. 6.—**29 41.**

IOWA.—Burlington, 1st cong. s. s. 20; Davenport, cong. s. s. 22; by A. Day, 2; Fort Des Moines, Central pres. ch. 25; Kossuth, 1st pres. s. s. 10.—**79.**

MISSOURI.—St. Louis, 1st pres. s. s.—**25.**

MINNESOTA TER.—Oronoco, A friend.—**1.**

SENECA, m.—**5.**

Amount received in October,	5,763 28
Previously acknowledged,	921 57
Total,	**$6,684 85**

DONATIONS IN CLOTHING, &c.

Brooklyn, N. Y. A box fr. Armstrong Juv. miss. so. for Miss Fisk, Oroomiah.

Keene, N. H. Two barrels for Cattaraugus miss.

Plymouth, N. H. A box, fr. la. of cong. ch. for schs. in Lower Cattaraugus, 59 32

Spencer, Ms. A box, fr. la. char. so. for Mr. Potter, Upper Alleghany station.

Westminster, A box fr. I. Goodhue, for Mr. Burnell, Madura.

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